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Ecclesiastical.

No. 42 Vol. XXIII.

For the Boston Recorder

PASTORAL LETTER, Barnstable County Conference, to the Churches

ect of this pastoral letter, is to per ou, beloved disciples of Christ, to pre-ore the world an unblemished Christian r. The great doctrines of the gospel ed and loved, and the great principles leved and loved, and the great principes, o Christian faith are, for the most part, ples of action, where, nevertheless are to and rents in the robe of righteousness, that mar the beauty of Christianity and the dignity and honor of the saints. We the dignity and honor of the saints. We the gospel as a great system of rebuke sin, covering the whole extent of what is a human character, and aiming to elevate of it to the highest point, even the y part of beauty. It therefore not only us on guilt when it glares hideously upon its grosser forms, but as truly so when,

of its less startling aspects, it prevents tance with the injunction, to be "blame-ad harmless, the sons of God without reand therefore we call your attention things, which are instances of our of possessing the full spirit of Chris-

disabliging disposition. Kindness Is forth in glorious pre-eminence among stributes of God, and "be ye merciful as Father in heaven is merciful," is a preafter in heaven is mercitor," is a pre-agned to bring us into his own likeness, find some sad failures among some of aples in relation to this matter, of a readiness to oblige. No ot a readiness to oblige. Not much erhaps than they had before conversion. remains a ready as many of their impen-sighbors. Some will show kindness up-point where inconvenience begins to re-ad then the fountain is dried up. They their own personal case was a territo ortal foot must tread. Invaof this cannot be tolerated for a moment, et that sometimes been said, "I had apply for a kindness to that man who is an, than to his neighbor who claims But a Christian, for the very a that he is a Christian, ought to be a er man than other men. What kindness er man than other men. What kindness so in his Master's example; what kindness seen shown him by his Maker, and what gray of positive and direct precepts bind

coretous spirit belongs to this catalogue Caristian may not be actually a miser, and he may be so miser-like as greatly to rethis profession. You may not be able tertain case to affirm that he had done a dile wrong, while at the same time he has n that a sixpence is one of the most pre-objects of his regard. What he gives in does not gush forth as from a generous ing fountain. It oozes out it.
It trickles down reluctantly lector of charities approaches him with y heart. He does not find as much cor any a man of the world. But e contrast between such a spirit ist. He grudged not his blood He grudged not his blood He gave himself as our Covetousness in a Christian most vers his character. How mournful should ever be occasion for saying, of end of that disciple seems to be This is not being blameless and with-

rem to forget that divine prohibitions iem here. But the admonition, "Let terness, and wrath and anger, &c. be put takes broad ground. It strikes at the every thing like fretfulness, peevishd ill nature. Some however, regard-ill this, fall into the habit of being ill-on every slight provocation. They every slight provocation. They unconscious of the heavy blow they ing their own honor as Christians, and they do the cause of Christ. But is gospel opposed to every form and de-simil passion? Does it not urge, by authority of God and all the loveliness Saviour's example, that we should pos-sweet and amiable temper, and repress e unboly passions of our hearts?

We specify farther, a want of due regard build be felt to have all the binding in-e of a solemn oath. But some are not ess here. They are not scrupulous and is to sustain their word. They will pay oney at a certain time; but it is not paid, will execute that work within a given ; but it is not done. In the lapse of a re may be found the record of a dozer ets. Confidence in that disciple is thus "You cannot depend upon him," becomes mon saying. Many men of the world are The fact that one is a Christian, pire the most unhesitating confi-

of retaliation also belongs to this ue. A sense of injury is impossible in cases; but the friend of Christ has nothth retaliation. "Vengeance is repay, saith the Lord." But the times with such language as pamer at times with such language as 'I would not put up with such treatl would repay that man in some way.'
whike the example of Him in whose
hat Christian has been baptized! "Dearred, avenge not yourselves, but rather
are unto wrath. And be ye kind one
another, and tender-hearted, forgiving
other, even as God for Christ's wish hath r, even as God for Christ's sake bath uselves have done to God, an he has forgiven, would for e all revengeful emotions. THEY mense upon a fellow crenture's hey are Christ's, let them hear his t I say unto you, love your enemics, em that curse you, do good to them you, and pray for them that despite-

you and persecute you." ave now specified a few points by way of Christ. We would have t only to have amiable and lovely but to have none that are moral vineyard verdant and fruitful be graces of the spirit. And for such

is the will of God. He has so bonored as to implant in their hearts the principles of the gospel. Who can their appropriate influence in renderin;

Boston

from the characters of his children everything that can detract from their worth and reputation among men? And does not our God also desire every blemish of our Christian profession removed. Do not all his commands and exhortations concerning our adorning his doctrine, our shining as lights in the world, and our preparation for heaven, imply that his will is our complete exemption from every thing that can be condemned, and our complete array in every thing that is lovely and of good report? report?

2. We thus honor divine grace. We show its nature and power. We show that it is holy in its nature, and that it has power to produce all those qualities that can dignify and adorn a rational being. We show that it not only

levels the towering tree, but also uproots every rank and bitter herb. We show that it drives the ploughshare over every part of the field; mellows and softens all the soil; neither pulliates nor allows even the slightest spot upo ates nor allows even the slightest spot upon the fair fame of the disciples.

3. We thus successfully aid onward the cause of truth and righteousness among men. We shine when we are har dess and without rebuke. The light is seen. It reproves other men's guilt. It shows them we have loftier principles and higher hopes than they. And our better prospects for a better world, they cannot but infer. Then they themselves are led to glorify God.

cannot but infer. Then they themselves are led to glorify God.

But we need not argue farther. "The way ye know." Our exhortation is, that you aim at universal excellence of character. Do not indulge in thoughts that any one Christian attainment, however shining, will atone for deficiences in other points. One withered and shrivelled limb does not look the less unlovely because the rest as perfect. because the rest are perfect. One sear is the more conspicuous from the general beauty of the features. The Christianity we profess would not leave upon us "spot or wrinkle, or any such thing," The Saviour we love does any such thing," The Saviour we love do not allow it. The heaven for which we ho is one which only the blameless and undefi is one which only the blameless and undefiled can enter. Be ye therefore the sons of God without rebuke. Put off every thing unlovely. Put on every grace. Gather every beautiful flower of holiness to make more lovely your robe of righteousness. Wear as a precious jewel every virtue with which you can adorn your character. To life's latest hour be employed in endeavoring to become more and more like your divine Redeemer. And in due time you shall be 'presented wat to take here. time you shail be "presented FAULTLESS before his throne with exceeding joy."

THREE SERVICES on the SABBATH.

Mr. Editor,-I have occasionally observed in your paper, some very sensible remarks, against the expediency of ministers sustaining three services on the Sabbath. I fully appreciate the justice of those remarks, touching the general principles in the case; and am willing to go further, and say that if all people would remain at home, and employ the Sabbath eve-ning in private reflection, or in family instruction, it would be better than to attend a third vice; even if ministers were able to sustain

And yet I have a difficulty in determining what is expedient in certain cases; which diffi culty I wish to refer to you for advice. Sup-pose a church stunced in a populous village where is a variety of denominations, many o them far enough from truth and righteousness. So that a number of places are sure to be open for worship, in the evening of the Sabbath, for worship, in the evening of the Sabbath, and worship is sustained in them, by itinerants or others, who remain but a short time in a place, and can well afford to spend the extra labor. And suppose that in this way, snares are set, to draw in the young people, and the less stable ones of the congregation; which will be likely to succeed in ease a third service is not sustained. And suppose, furthermore, that the minister of that church, is possessed (as in such locations ought to be the case,) of (as in such locations ought to be the case,) of a more than common share of physical vigor and firmness, and some age and resources co lected; would it be his duty to sustain a third service? This I conceive to be the only ques-tion connected with the subject, about which there is any difficulty in deciding what is duty As the writer of the paragraphs above alluded to, had doubtless bestowed much reflection up-on this general subject, I should be glad to see some remarks from him, upon this branch of it. Any reasonings, which will make it a clear case of duty for one so situated, to discontinue the third service will afford relief, to at least one, who though for the present physically able to endure the extra effort, finds it a heavier tax on his strength, than both the other ser-

EDITORIAL REMARKS. Our Correspondent refers to us for "advice," on a particular case, in which we would to perform three public services, every Lord's every form of obligation shall be day. Still, we doubt it. We doubt whether any thing is gained to the community in which he lives; whether any strength is added to his church and congregation, and, whether he will live as long and do as much for Zion and the world, as he would accomplish by adhering to the good old way of the fathers.

Nor are we satisfied that the present generation of Christians is so far gone from the simplicity of the gospel, that they cannot be brought back to the sober and delightful duties of family instruction, on the evening of the Sabhath. And what is now gained by the church from the excessive labors of her pastors, is lost, more than lost, by the neglect of tercourse, which once formed the crowning glory of New England piety.

Nor are we convinced that the opening of other places for public worship in the town, will operate disadvantageously to the church and pastor who conscientiously abstain from what we mean by violations of the be blameless and harmless as the blameless as the blameless and harmless as the blameless and harmless as the blameless and harmless as the blameless as the blameless and harmless are blameless as the blameless are blameless and harmless are blameless as the blameless are blameless as the blameless are blameless as the blameless are blameless and harmless are blameless as the blameless are blameless as the blameless are blameless and harmless are blameless and harmless are blameless are b ways to the upbuilding of Zion. In most instances they are opened for the purpose of stances they are opened for the purpose of extermination against every thing that be beauty of Christian character. We gational minister; and were that service discontinued, they would soon be closed. But We urge you to have, not only even if this were not alone the effect; were a plant of renown, but to have they still opened, their congregations, if gathered for strife and contention against the truth, would soon diminish in numbers and at length

utterly fail. Here and there a case may exist, where a pastor shall be able to supply his congregation with three profitable discourses on the Sabbath. haracter entirely lovely? Does not a wise benevolent parent desire to have removed doubt Episcopas is one of them. His intellec-

from the characters of his children everything | tual resources none who know him will questhe consequent exposure of the throat and lungs in a state of exhaustion, to the chill damp atmosphere of the evening; and we have confidence enough in his logical powers, to feel assured that he will arrive at a correct conclusion, not only on the whole matter, but on his own particular case.—In some it may seem, we plead for ministerial idleness. God forbid. Let every servant of God "be up and doing with his might." But let him not throw the whole burden of his labors on the lungs; they cannot bear it. Let him give a greater share of the burden to the head and the heart, and the pen; and then he may continue his labors safely and efficiently through the 70 years

allotted to his earthly course. These remarks are basty; and rather designed to open the way for further discussion of a highly important topic, by those who have leisure and ability, than as the full answer we would aim to give our Correspondent, had we more time at command.

For the Roston Recorde

I, AND I, AND I, AND I, AND I, AND I. Ministers are not very notorious for their cotism, but we find occasionally one, to whom he epithet vain, may properly apply.

"Great men are not always wise." Minis-

ters are not always so. It is supremely dis-gusting to hear a man, and especially, a Min-ister, talk for hours, in company, about him-self. I gained such and such distinctions in College—in the Seminary. I have had such and such honorable offices. I have had such and such calls from New York or Boston, to occupy some station of important trust. Such egotists ought to know that even " zilly women" are sometimes disgusted with their vanity, when they are compelled, for politeness sake to feign an interest in the declamations of self-

When a man is settled over a large society, and has an affectionate people, lavish in their testimonials of affection, of interest in his preaching, conversation, &c. he has great oc-casion for watchfulness. "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips." Vanity, pride, self-conceit, and the whole train of such loathsome passions tempt the violation of this wise precept. And herein good people are not always vise. They should remember there is much truth in the old adage, "Praise to the face is an open disgrace." The best of people are sufficiently prone to think of the little pronoun I, without being reminded of its importance. Suppose every Minister write a sermon on Spiritual Pride, and illustrate its evils by the experience of I!

Benevolence.

APPEAL IN BEHALF OF THE BIBLE CAUSE.

Dear Sir,-Among the various benevolent novements of the Christian Church, none promises more speedily to further the interests of Christianity, or extend the triumphs of the cross, than those in reference to the distribu-tion of the Bible, through the medium of Bible Societies. Of these, in this country, the Amercan Bible Society is the Parent. And who ca ponder, for a moment, on its magnified and Heavenly project, and not feel in himself an assurance, that by this means, the world must very shortly be brought to the knowledge of God. To spread the Scriptures of truth, without the ever varying opinions of men, in the form of omment—to give to the families of the word of life, and this, in their own language or tongue is its object, and is unques tionaldy one beyond all, pure and disinterested. our Correspondent refers to us for "advice," on a particular case, in which we would much rather defer to his judgment, than venture our own. General rules always admit of sof the world tane ture our own. General rules always admit of exceptions; and for ought we can tell, Episcopir obligations, great and minute, than tof the disciples. Such dishonor their ding. The fact that one is a Chastian admitted inexpedience of the surface of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world than by any other means. It is exceptions; and for ought we can tell, Episcopia of the world are the tion to show, that the Bible cause, is the primum mobile. This is the sun, the centre of the system, around which all others revolve, and on which they depend. The work of the missionary must necessarily be limited and inmissionary must necessarily be initied and in-efficient, during the first period of his abode with the heathen to whom he is sent, from the fact, that he must learn the language or go through the dull and tedious process, of em-ploying an interpreter. But having the Bible translated and printed, in the language of the people to whom he goes, he can commence his work of spreading truth as soon as he sets four work of spreading truth as soon as he sets foot on foreign shores. Yes, more. By this means on foreign shores. Yes, more. By this means he can preach to a far greater number than he otherwise could. This, together with the preparatory influence exerted by it, would enable the missionary to do more in one year than otherwise he could do in many.

But the number of missionaries needed, cannot be supplied. This deficiency of laborers,

tors, is lost, more than lost, by the neglect of can in some measure, at least, be remedied by that family order, and hallowed domestic inliving voice may be wanting, yet the silent voice of the Holy One can thus be heard. In-deed such is the present demand for the Scrip-tures, that with all the effort we can make, a long time must elapse, before these demands can be met. Russia, Germany, France, Spain, Greece, Turkey, Burmah, China, Arabia, Africa, and other adjacent countries, together with the numerous isles of the ocean, are now seemingly, waiting for God's law. Fromsome, earnest requests have been made for the Sacard Volume. God is now moving by his Spirit, on the face of the deep waters of idola-try and paganism. Already have the bitter cries of the poor idolators fallen on our ears as the moan of lamentation and woe. Shall we not heed them? Shall we still continue care less of the state of the heathen world? Shall 750 millions be destitute of the Scriptures, and we not do our utmost to reduce the number? Shall that beloved book throw its cheering light on our path to the tomb, and they be left to grope their way to death, in clouds and dark-Are we prepared to meet these neglecten sons of men, at the day of final retribution? Say, Christian, how stands the case with you?

But it is not only abroad, that your attention a directed. In our own beloved country, even here at home, is a destitution which the Amercan Bible Society proposes to supply. Here we have a vast number of our own population; tual resources none who know him will question. His physical energies are unsurpassed by those of any of his brethren. But let him seriously reflect on his own admission in the closing sentence of his communication, and draw his own conclusions as to the effect of the continued practice on his health, life, and permanent usefulness in the church; and let him reflect too on the influence of his example on his weaker brethren, and on the waste of ministerial life and influence already incurred; on the prevalent diseases of ministers, which instead of resulting from black stocks, anthracite coal, cold water, &c. &c. as some have suggested, have beyond a question resulted chiefly from the Third Sarbath service, and all the incentives needed, to spread with a lib-eral hand the Blessed Bible. Nor must I omit to mention that Canada is calling aloud on the American Churches for the Book of God. Here then is a great work to do. It is not merely printing of the Scriptures, which of itself is very great, but the immense labor of translation. Every Christian therefore ought to do something for the Bible cause. In some counties in our State the work goes forward bravely. In others, alas! they are still wanting. Brethren in the ministry! To you I look for beforen in the limistry. To you know help in my work. On you depends the spirit of your people. O! lay this subject before them. Press on their attention the claims of the American Bible Society. While you plead for the missionary, forget not the Bible cause. The missionary himself demands this of you. O!

> labor, will prepare the way. Every congrega-tion ought to have a fair opportunity of mak-ing an offering of gratitude, for that "Book of books," so graciously given them, by helping to give it to others. Christian! how much will

let us engage in this blessed work with renewed

to give it to others. Christian! how much wi you do? Yours sincerely, C. S. Macneading, Newton Centre, Sept. 6, 1838. Agent A. B. S.

MISTAKE ABOUT THE CAUSE OF PEACE.

Ma. WILLIS,—A correspondent in your last aper tells us, that the community do not MR. WILLIS,—A correspondent in your last paper tells us, that the community do not discriminate between the American Peace Society, and the late misnamed Peace Convention; but I know that people are discriminating between them, and I have been repeatedly congratulated on the Society's having thus been placed before the public on its own proper footing. I think H. must have been conversant with those who are inclined not to judge our Society on its own merits, but to load it, if they can, with the odium of these new and strange ultraisms.

Your correspondent, however, seems fully out on confounding us with the Non-Resistance Society; but I have strong reasons to doubt whether he will succeed.

1. We cannot, if we would, enter into the views of this new society without destroying our own. Our Society has frequently said, that "our sole object is to prevent war;" our Constitution declares our purpose to be, "to insure universal and permanent peace;" and the last acticle says, "the object of this Society shall never be changed;" while this new organization aims at "universal reformation," and seeks in fact to abolish "all existing civil, po-litical, legal and ecclesiastical institutions." It is a crusade against all governments, all human organizations, as unauthorized by God, as evils to be endured just as the martyr submit-

the stake. The American Peace Society has for years disclaimed, in the most explicit terms, all | Christian? responsibility for views like those broached by the recent Convention, as having nothing to do with the cause of peace. I could easily fill a column with such extracts from its publications for years, most of them so explicit and perti-nent that you might well suppose them penned

for this very emergency.

Now, I ask if a person of candor, intelligence or honesty, can still confound the Amer-ican Peace Society with an organization whose views and aims it has so repeatedly, so une-quivocally disclaimed in advance, and could not adopt without putting an end to its own ex-istence? Had the American Board, or the American Temperance Society, been half as explicit in their disclaiming, no man would have

dared to come out with such charges against them as H, seems determined to fasten upon the American Peace Society.

H. may be a friend after all; but he certainakes a very queer way of showing it, uld he treat Temperance or Anti-Slavery,

or Missions, or any other cause in the same way, and still claim to be its friend?

Religious.

For the Roston Recorder. DISABUSE OF THE FATHERS OF NEW ENG-

1. They have been charged with making in-udicious and oppressive laws. I say not, that all the laws they made were the most judicious. But, it is not, as has been said, 'universally admitted, that the Puritanic system of taxation was an injudicious movement of the church.' tots an injudicious movement of the entirea-ls the support of religious and moral insti-tutions essential to a good and free govern-ment? Our fathers thought so; and the theoc-racy taught them so. And is it not the prov-ince of legislation to take the course best suited did not invade the province of conscience, un-less it was such a conscience as Saul of Tarsus had, before his conversion to Christianity. One thing is certain; such have been the laws of the fathers, that God has granted unexam-pled prosperity to New England, under their administration. Obloquy comes with a very ill grace from such as were nurtured in the cradle of liberty, and who are indebted, under God, to those very laws and legislators, which are the objects of their reproach, for all they hold dear; their liberty, civil, social, scientific,

moral and religious privileges.

2. The persecutions by the Puritans.
The pastoral address of the Consociation of Massachusetts, has well spoken of the fathers of New Eugland. And cannot every enlightof New Engand. And cannot every engage-ened Christian respond to all that is said of them in that adddress to the churches? Nev-ertheless, I wish to say a few things to dis-abuse our Puritanic forefathers, whose charac-acters, for piety and intelligence, ought to be held in such high estimation, as to be above the reach of the tongue of shander. But they the reach of the tongue of slander. But have been abused both by tongues and In view of it, the most candid remark nake, is, 'I wot that through ignorance they

They have often been charged with impris-

service, and breaking up the assembly; and very indecent behaviour in the streets and other public places, not very unlike the Munster Anabaptists, about a century before, when they ran through the streets of the city, they ran through the streets of the city, Munister, naked, crying, "We are the naked truth." Some of this fanaticism was brought over to this country. They were punished for the breach of the civil laws, which were against breach of the civil laws, which were against such things, and this they called persecution for conscience sake; and this is the charge to this day, either through ignorance or design. Would those sects suffer such things with impunity? Would they now allow such things? I say again, Quakers and Baptists were not persecuted, as they love to call it, and as they allege, for their opinions, faith, belief, but for breaches of civil law, as we have seen, which neither they were the same laws and some such works.

neither they nor any other people, would suffer to pass with impunity. It is not pretended that the fathers of New England were perfect men; but they were far less imperfect, than 'they be slanderously reported, and as some affirm that they were.' I have no wish to 'call down fire from heaven to devour' their traducers; but I do wish, (and it is the worst I wish them,) that they would come up somewhere near to the moral worth

IS IT PATRIOTIC OR CHRISTIAN.

Mr. Editor,-During a visit to the eastern part of the State, I happened to be in ——, on the 13th November last, the day for the choice of ——,; and I am constrained to mention a fact, respecting the election, as stated to me by one of the most respectable gentlemen of that

In the vote given by this town last year, there was a large whig majority. This year, notwithstanding the many strong reasons why the whig vote should have been still larger than the last, the Van Buren ticket was carried by a large majority! Now this change ried by a large majority! Now this change took place, it is believed, wholly on religious grounds, and after a manner that leads me to ask, "Is it Patriotic or Christian?" It was on this wise. Two of the professedly evangelical denominations very generally united, in the recent election, with the *Universalists*, in opposition to the Orthodox Congregationalists, most of whom, it was known, would sustain the whig ticket. A similar course was pursued, And I have often witnessed, in this State and in Maine, a like combination against the Orthodox-as each of the fraternal denominations characterizes the evangelical congregational-ists—and it has been carried into all their po-litical transactions. This unnatural combination has always reminded me of Pilate and Herod becoming friends, when they could unite

in deriding the Saviour.

Now I ask, is the course these evangelical denominations are taking, patriotic? Sheer envy or jealousy, or hatred towards another sect, whom they acknowledge as Christians, lead them entirely to overlook the interests of their country? Is this patriotic? This same wicked spirit of envy, jealousy or hatred has led them to overlook the higher interests of Christians, the advanced has led them to overlook the higher interests of Christ's kingdom, and has led them to unite with those who have embraced errors de-structive to the best good of society, the souls of men, in opposing a denomination of Christians whom they believe to be the children of God—members of the same spiritual family with themselves! Is this Christian? Is it

Intelligence.

SACRED ANTIQUITIES.

REMARKS OF PROF. ROBINSON. Our readers are aware that Prof. Robinson, of the New York Theological Seminary, is pursuing his researches in the East preparatory to the publication of a Geography of the Holy Land. High expectations are entertain-ed of the value of these researches to the cause of Biblical Science. The following interesting particulars are furnished by a letter from Dr. Robinson to the Rev. Dr. McAuley, dated Je-

rusalem, April 30, 1838.

"At length," says Dr. R. "my feet stand within thy gates, O Jerusalem! A gracious God has brought us as on eagles' wings through the great and terrible wilderness; and here, in this city, where of old Jehovah dwelt, and where our Redeemer taught and suffered, we way, and still claim to be its friend?

A Member of the American Peace Society.

are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Saviour's dying love in the place where he instituted the ordinance in commemoration of his death."

Journey across the Desart. "I wrote you on the 2d of March from Cai-ro, which city I regard as the starting point of my real journey. Mr. Cheever left us there, my real journey. Mr. Cheever left us there, preferring to go by way of Alexandria and Bei-rout; but he was taken ill, and was unable to accomplish his object.

"Our party, consisting of Rev. Mr. Smith, Mr. Adger and myself, left Cairo March 12th, and reached Mount Sinai on the 23d. There we remained five days; and then set off for Akaba on the 29th, where we arrived April 4th. It had been our intention to go bence to Wady Mousa, with Arabs of the Alouin tribe; but finding that they were encamped at a great to the good of the community? Their laws distance, and that we must be detained six or seven days, we preferred to keep our Towara Arales, and take the road across the great western desert to Gaza or Hebron, as the case might be, the way being for several days the same. This is a route as yet untrodden by modern travel-We left Akaba on the 5th of April, and lers. We left Akaba on the 5th of April reached Hebron and Jerusalem on San the 14th, where we were welcomed to a the 15th where we were welcomed to a in the houses of our missionary brethren, Whi American Clergymen assembled at Jerusalem.

"Here we had the pleasure of finding all the "Here we had the pieusure of muong all the members of the Syrian mission, (excepting Mr. Pease of Cyprus.) assembled to hold their general meeting. All the family from Beirout was present. We form altogether a band of ten American ministers of the gospel; Mr. Nicolayson is the eleventh; and within two or three days Mr. Paxton of Beirout has arrived with the contraction. with his family. Probably so large a number of Protestant clergymen never met in the Holy City,—certainly not from the new world." Passage of the Israelites through the Red Sea.

"The results of our journey thus far have been much more important and satisfactory than I could have anticipated. At the Red Sen, both Mr. Smith and myself were able to satisfy ourselves that the passage of the Israel-ites must have taken place at or near Sucz; it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We They have often been charged with impris-oning, whipping, banishing, Sc. Quakers and Baptists for their religious opinions. This I deny; and the labor of proof is theirs. Those sects were punished, some of them, it is true; but not for their opinions; not as Quakers, not as Baptists, unless these terms are identified

where at very low tides, the Arabs can wade where at very low tides, the Arabs can wade through, though the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shin to Eliud and beyond, where they encamped 'by the Red Sea.' (Num. 33, 11.) This we have no doubt was at the mouth of the Wady Taybe."

State of Mount Sinai.

"To Sinai itself, we came with some increa-

Whole No. 1189.

"To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed site. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so-called Horeb,—a plain capable of containing two or three millions of people;—from the south end of which the mountain rises perpendicularly of which the mountain rises perpendicularly and overlooks the whole,—so that whatever passed upon its top would be visibe to all. This part of the mountain is about 1,200 feet This part of the mountain is about 1,200 feet above the plain;—the summit now called Sinai is about two miles further south, and is not visible below. With that summit Moses probably had no concern. Southwest of this is Mount St. Catharine, 2,700 feet above the plain, and nearly 1,000 feet higher than Gebel Mousa, or Sinai. We made minute and par-ticular inquiries of Arabs and others acquaint-ed with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly the vicinity of any of the loftier peaks."

Description of the Desart.

Description of the Desart.

"Our journey through the great desart, this side of Akaba, was deeply interesting. Of the nature of the whole region which we traversed you may judge from the fact, that from the borders of the Nile till we arrived on the borders. borders of the Nile till we arrived on the borders of Palestine, we saw not one drop of running water, nor a single blade of grass, except a few small tufts in two instances. The Wadys or water-courses of the desart and mountains are sprinkled with skirts and tufts of herbs on which the camel and flocks of sheep and goats browse; but no horses nor neat cattle are found throughout the whole region. It is true, the present is a year of dearth, scarcely any rain having now fallen for two seasons. When there is rain in plenty, then, compara-tively, the desert may be said to bud and blossom, and grass springs up over a great portion of its surface. In such a season the Arabs say they are 'Kings.'

Ancient Ruins.

Ancient Ruins.

"On this route we found the ruins of the ancient Roman places, Eboda and Elusa; and also those of Beersheba, 28 miles S. W. of Hebron, still called Birseba. There are two wells of fine water, over 40 feet deep, one 12 1-2 feet in diameter and the other about 6, walled up with solid mason work, the bottoms dug out of the solid rock. Close by are ruins of a large strangling village, corresponding entirely large straggling village, corresponding entirely to the description of it by Eusebius and Je-

Antiquities of Jerusalem.

"In Jerusalem we are surprised to find how much of antiquity remains, which no traveller has ever mentioned, or apparently ever seen.
The walls around the great area of the mosque
of Omar are without all question, those built
by Herod around the area of his temple; the
size, position and character of the stones, (one of them 30 1-2 feet long, and many over 20 feet,) show this of themselves; but it is further demonstrated by the fact, that near the S. W. corner there still remains, in a part of the wall, the foot of an immense arch evidently belonging to the bridge which anciently led from the temple to the Xystus on Mt. Sion; (Josephus J, 6, 6, 2.) This no one appears ever to have seen. In the castle near the Yafxa gate is also an ancient tower of stones like those of the temple, corresponding precisely to Josephus' description of the tower Hippicus, (B. J. 5, 4, 3,) which Titus left standing as a memente; the ancient part is over 40 feet high, and built solid without any room within. We have no doubt it is Hippicus."
"We have thus gained some important fixed

points, from which to start in applying the an-cient descriptions of the city. We have been able also to trace to a considerable distance the ancient wall, N. W. and N. of the present city. The pool of Siloam at the mouth of the Tyropecum, (see Catherwood's plan.) is with-out doubt the Siloam of Josephus, and the Well of Nehemiah, further down is the En-Rogel of Scripture, where the border of Judah and Ben unin passed up the valley of Hinnon, ave found further that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connection between them. This point we a connection between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month with profit, in the like researches here.

Further Researches proposed. "Our plan is to make excursions from this city to the neighboring sites of ancient places, —to Jericho and the Jordan, and also a longer e to Gaza, thence to Hebron, and thence to Wady Mousa, so as to explore the north end of the Ghor and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward towards the Dead Sea, thus contra-dicting the hypothesis that the Jordan once flowed through it to the — Guif. Afterwards we hope to go north, examine the sources of the Jordan and other points as far as Damascus, and then pass from Beirout to Smyrna. All this, if the Lord will, and as he

LETTER FROM GREECE.

Extract from a letter just received from Rev. S. H. Calhoun, Agent for the American Bible Society in Palestine, Greece, &c.

SMYRNA, July 10, 1838.

SMYRNA, July 10, 1838.

During the heat of this summer, I am living in the village of Boujah, 3 or 4 miles out of town. A number of English families reside there, and we have English preaching every Sabbath, as well as a Sabbath School.

I have recently returned from a tour into the interior of Asia Minor. It is a delightful country, and were it blessed with a truly Christian population, would be the glory of lands. We stopped at Sardis, now a scene of desolation; at Philadelphia, where are found probably 12,000 followers of the false prophet, and 1500 nominal Christians, whose superstitions. 1500 nominal Christians, whose superstitions and idolatries are little less than Paganism; at Thyatira; the church in which was commendod, in early days, for its works, and charity, and patience, and faith, &c. but whose candlestick has been removed from its place, or, if vestige of the candlestick remains, the light is extinguished; and at Pegamos, which is now, vances took the place of the simple worship of their founders, and Christ, having departed from them, gave them into the hands of the Mohammedans to be trampled under foot. The work of Bible distribution is yet going

"on the sufferings and death of our Savid was lying on the table, Mr. W—— aske

was lying on the table, Mr. W _____ asked his opinion of it—he said, "that for the most part

it was very excellent, many pious and humble views—but towards its conclusion there was too much reference to the saints of the Romish

calendar, to accord with the orthodoxy of the first part." This led to the topic of Catholi-

first part." This led to the topic of cism in America. I spoke of its extensiveness of Papal emigrant

cism in America. I spoke of its extensive and the great number of Papal emigrants "Poor souls," said he, "what can they do not be the control of the control

Surely persons of that low class can do but lit-tle to form public opinion;" but, replied I, each one adds to their numerical strength, and

our western country is as a "land of promise" to them, when forced from their strong holds

reminded me of the trees, which Pliny de-scribes, in the Red Sea, "which though beat

Learning that I had been in South

uch sorrow that the character of the king was unstable and immoral as I had depicted in

added. "It is astonishing when any good i

ing on, that Satan must always intrude with calumny, and malignity, and counter efforts u may introduce intemperance, and every

orks of neither credit, nor authority; and i

preconceived prejudices, still by the superstitions of his own

of the name; it is true they have a Board Music at Pekin, and that Confucius says the

fluence of harmony is to soften the heart,

of their gongs and cymbals, is calculated to nder them more savage, instead of taming eir ferecity; they have national tunes, but

from the misnamed music which I have

ard at their "sing songs," and festivals

sess, either in verity or by metapho ver of Apollo's lyre, to the sound of

the walls of Troy were reared, or the fabled music of Orpheus' lute, to move the forests, and cause the rivers to stay their course, by the

enchantment of his inspired notes. I asked his opinion of the works of De Halde. "These,"

said he, "that the mu-

at I should imagine,

on well in Greece. Thousands of copies are getting abroad, but we need the spirit from on High to make them instrumental in the salvation of their readers. In Turkey, the opposition, on the part of the Greek patriarch and Synod at Constantinople, is very great. But a onstantinople, is very great. But a ago, the Archbishop of Ephesus few weeks ago, the Archbishop of Ephesus told one of the missionaries here that he had burned, and would still burn our Scriptures. The Greek Ecclesiastics are taking precisely the same ground which the Pope does in re-

rd to the Bible. We are living in hope. The work among Armenians goes on, and we trust Christ yet have a seed to serve him among the

to them, when forced from their strong holds in Europe, and soon their political influence will be very great. "Very true," continued he, "it must stimulate your Churches to increased effort; we may think that the night winds and rains, which seem to carry destruction with them are not necessary, but that the earth would produce her fruit better where it was nearly all sunshine—but it is found that they do not, and her most luxuriant spots are those most exposed to the winds and floods of Heaven, as the tropical regions; and so with the Armenians goes on, and we trust const will yet have a seed to serve him among the Greeks and Turks.

I yet find myself happy and contented. I doubt if I should be as happy in America.—Ab-sence from dear friends is indeed a trial, but there is delightful consolation in the thought that after a little time, those, who love each other with Christian love, will meet where that after a little time, those, who love each other with Christian love, will meet where their love will be made perfect. Heaven has, of late, seemed to me more of a reality. Yes, blessed be God, it is a reality—and it is a free gift too, or we must, with these earthly tenden-Heaven, as the tropical regions; and so with the Church, we need these opposing influences to urge us on." This comparison, which he expressed with much simplicity and meckness,

ft too, or we must, what had it. es, ever despair of reaching it. S. H. Calhoun.

THE PLAGUE AT JERUSALEM.

upon by the waves, stand like an immovable rock, and in a full sea are quite covered with water; yet it appears by many proofs that the A letter from the Rev. J. F. LANNEAU, under date "American Consulate, Jaffa Gardens, June 23d," states that the plague has been in are bettered by the roughness they experience. So it should be with the Church of the livin God. He seemed surprised when I told his we had an Archbishop, and exclaimed, "Is Jerusalem for five or six weeks. "It com-menced," he says, "in Jaffa early in April, and was carried up by Pilgrims to the Holy City. ossible!" merica, he inquired concerning its religious stitutions. I mentioned that they were en-Their anxiety to be present at the exercises of Easter week in Jerusalem, induced some of them to bribe the head of the Lazaretto bere to institutions. I mentioned that they were en-tirely Catholics; that in Peru they would not allow of the burial of a beretic, except on the allow of the buriat of a necess, the little rocky island of St. Lorenzo, near in Chili till within shorten their quarantine, in order that they might arrive there in season. This was the origin of the evil. In addition to the other sins which we are obliged to lay at the door of the Greek Church, we must charge this indirectly upon her. The abominable farce of the holy or two of my arrival there, and that there wa but one Protestant Clergyman in the wh southern continent, the one stationed at Rio Janeiro. He expressed much sympathy with the moral indigence of the people, and said in ire perpetuated annually at Jerusalem, and to which thousands and tens of thousands of de-vout and undevout pilgrims annually resort, relation to their numerous political revolu-tions, "that it was useless to attempt to sus-tain a free government with Romanism as its basis—Catholicism and Republicanism can vas the means of introducing the plague into and Syria. But this, though bad erough, is nothing compared to the awful moral
evil which this holy fire has occasioned throughout the oriental Churches. I attended its celenever unite." I remarked that a reinforcement of Catholic Missionaries had sailed for the Sandwich Islands since I left in June; he enbration this year, in company with some of our brethren from Beyroot and Cyprus, and have a quired if one company had not been sent away already. I replied they had. After expressing description of the Bacchanalian scenes there witnessed in reserve for the readers of the Ob server. In due time I hope it will be on its journey or voyage across the Atlantic, and you will derive from it some idea of the unutterable abominations of this Juggernaut of oriental Christendom. But I am digressing. To re-turn to the account of the plague. It gradual-ly spread in Jerusalem from house to house, in, and meet with no opposition-but teac them any good, any thing religious, and h will be there to create opposition and trials.' He spoke of the publications of travellers til the officers of the Quarantine, sent there by the Pasha, shut up the city and prevented any individuals from leaving it to carry it to gainst Missionaries and their efforts, as being other places. Barricades were placed at two of the principal gates that were left open, and stanced Kotzebue who commanded the Russian frigate "Betpiate." I mentioned that Kotzebue tarried but a few days at the Sandall business transacted there. Brother James Adger was then with me, waiting the return of the Rev. Dr. Robinson and Rev. Mr. Smith, acted there. Brother James wich Islands—had no particular intercours with the Missionaries on account of the diffe his travelling companions, from a tour to Gaza, Hebron, and Petra, in the land of Edom or Wady Mousa. He of course was, with ourence of language, and doubtless based all hi Wady Mousa. He of course was, with our-selves imprisoned within the walls of the Holy nore distorted by the superstitions of heligion—being of the Greek Church. was a great trial to him, as he was res!" said he, "such persons are not at all litted to judge of Missions, which require to be studied into, to find all their bearings upon sothus hindered from visiting, during that time, many of the interesting places within and around Jerusalem. Dr. R. and Mr. S. were expected back on the 9th of June, and in order to get himself and their baggage out of the city in time to rejoin them on their journey north-ward, he obtained permission from the Physicontinued, "as if I was to go on board a sinj, and after being there a little while should begin to direct how to get underweigh and manage the sails, govern the men, and condemn the methods of Captains who had spent years in the profession. Who would trust my abilician who had the management of quarantine to make a quarantine of seven days in my house. To accomodate him, in part, and also to get out myself, I went into quarantine with of seven days in my in the profession. Who would trust tw?" and yet, I interposed, the public seize upon these hasty accusations of travellers as verity and fact; "if shows," he replied, and on the 9th inst, we were set at liberty and joined our brethren who arrived the same day and pitched their tents in a grove of olives north of the walls of Zion. Here I spent are to the human heart than the unvarnish truth." The topic of the publications on Cl na was introduced. He said that "many three or four pleasant days, accompanying them to the Mount of Olives, Bethany, Geththem had merit, but that they were generally semane, and other sacred places around, until the 13th, when we separated. They departed for Damascus, and I came down to Ramla and Jaffa to spend a week or two of recreation with my friends here. I am residing with the Consular Agent of the United States, a wealthy moderately, might be comprised in one, whole quarto is taken up on the subject of m sic, when he might much better have said as regards music the Chinese have none deserv-Consular Agent of the United States, a weathy Armenian, who has a beautiful country seat about a mile from Jaffa. My room is high and airy, commanding a fine view of the Mediterranean, Jaffa and its numerous gardens to the west and northwest, and the plain of Sharon on the east and southeast, and the mountains of Judea in the distance. It is an enchanting signation. What a scene must have been presituation. What a scene must have been pre-sented here when the promised land was filled with the blessings of Israel's God. If in its old age and withering under the curse of nearly two thousand years, it still bears so many traits they consist in a medley of incongruous so without any show of euphony or syst These remarks were full of truth, if 1 in ner loveliness what must it have bee favored people of the Most Hig Their loud and unmerodious sounds ingut, like the ram's horns of Israel's Priests, be sufficient, by their clamorouness, to reduce the fortifications of Jericho; but never could they dwelt in their cities, towns, and villages, and each one sat under his own vine and fig tree, with none to molest or to make him afraid! been no new cases of Jaffa for 23 days, and only a few in the Lazaretto near the city. The pestilence is also diminishing in Jerusalem, the gates are opened, and if accounts continue favorable, I expect to return there in a few days, from whence I will write as soon as possible."
[Charleston, S. C. Observer, Oct. 6.

he remarked, "were open to the same tion as the former, being too verbose. H too much enthusiasm to judge with perfect ac-From the Charle curacy; his book was made up of such words as 'astonishing,' 'extraordinary,' 'amazing,' 'wonderful.'" This called to mind a remark which Rev. Mr. Medhurst made to me in ref-CUTZLAFF'S CONVERSATIONS. Mr. Editor,—In looking over some loose papers a short time since, I found the followpapers a short time since, I found the follow-ing notes of a conversation, which it was my privilege to enjoy with the Rev. Charles Gutz-laff in China, in 1835; and presuming that they may not be entirely devoid of interest, I have copied them (as they were written immediateerence to a recent publication, "that a travel-ler should never allow his enthusiasm to ob-tain the mastery over his judgment—because it gives such a distorted medium of reflection." The intended mission of the Rev. Mr. Worth to Borneo, was brought up. He suggested that he was hardly the man for the undertaking; ly after the interview they describe, in the unfinished state, for your valuable paper. Several weeks, of the few months I passed in China were spent at Macao, the residence of Mr. Gutzlaff, and while there, I had frequent opyet young Missionaries needed hardships, they said he, "have no dwelling, but repose among the branches of trees—their disposition was erafty, treacherous, and blood-thirsty in the portunities of cultivating the acquaintance of this untiring Missionary of the Cross. I need not say how delightful it was in that far off extreme, and he related in proof of the fact, conversation between Rev. Mr. Worth and h Chinese teacher, in which Mr. W. said, "I land to hold intercourse with one so eminent for his fervent piety, his dauntless en rgy, unwavering faith ardent zeal and his had no fear of his life being taken, as he had speedy conversion of the whole empire of Chi-na unto God. No one could be in the habit of daily intercourse with him, and not catch a portion of that enthusiasm which seemed to no money or goods to excite their cupidity; "but," said the teacher, "they would kill you for the very buttons on your coat." This to some conversation about Munson and Lyman, with whom I was well acquainted in America, and who I had hoped to meet when in Java. He involuntarily let fall an expresconstitute an integral part of his character; and which had been so repeatedly and advanand which had been so repeatedly and advan-tageously developed, in his various efforts for the moral renovation of the "Celestial Em-pire." China, he called his Parish, and well sion of sorrow, but soon checked himself with, "Why should we mourn, they are receiving their reward." He said that they did not unpire." China, he called his Parisa, and has he exercised the office of a Pastor, as far as his labors have been tacitly allowed. Often derstand the Batta character, they should not in calling upon him has he solicited my comhave given up their fowling pieces, but made a bold stand, and this would have intimidated the natives, at least till they could satisfactoriparochial visit," and going into outskirts of the city he would freely enter houses of the people—prescribe for their c—converse with the afflicted, and collect, e and there, a little knot of Chinese to ly have explained their condition and charac-ter. Had the English maintained their gov-ernment in Java, and Sir Stanford Raffles conwhom he would proclaim a Jesus and a world to come. That God may grant him access to the minds and hearts of those among whom he ministers, and that the Gospel may have "free course, run, and he glorified," in the "Centinued at its head, the Batta country might and doubtless would have been, one finest Missionary vineyards of the East. ENGLISH SUPPORT OF MISSIONS. Kingdom," should be the prayer tral flowery Kingdom," should be the prayer of every one, who longs for the appearing of that day when Kings shall be nursing fathers and Queens nursing mothers to the Church.

London, Sept. 18th, 1838. A return has just been made of the amount of contributions obtained in the year 1837, by the various missionary societies in England. The Church of England Missionary Societies

A Catholic Tract in the Chinese language, | ty £83,447-the Wesleyan do. £81,930-the Lonon do. £70,255, and the Baptist do. £17,596
naking in all two hundred and fifty-three thousa ndred and twenty-eight pounds sterling.

BOSTON RECORDER.

FRIDAY, OCT. 19, 1838

ANNIVERSARIES OF FRANKLIN COUNTY From our Correspondent.

GREENFIELD, Oct. 10, 1838. MR. WILLIS .- The anniversaries of the vario enevolent societies of Franklin county have been held to-day, at the church of the Rev. Mr. Flagg of Cole rain. This is one of the northern towns of the coun ty and is about nine miles from where I now write The public exercises commenced about eleven o'clock, n the forenoon. Rev. Mr. Chandler of Greenfield was appointed Moderator of the meeting.

The first object that came up was the Sabbath School Society, which is auxiliary to the Massachusett S. S. Society. A report of the state of the Societ for the past year, was read by Rev. S. B. Ingram, of Sunderland. There are in the county, 24 churches, and I suppose as many or more schools, of which only 13 have made returns to the Secretary. These 13 schools report 192 teachers, including Superintendants, and 1,790 scholars. The average attendance has been 1,280, or a little more than 2-3. Nine teachers and one hundred and fortu-five scholars, have becom hopefully pious during the year. Of these, two eachers and 38 scholars were in South Deerfield, one teacher and 25 scholars in Conway, and 61 scholars in Sanderland; all of these 61 have made a profession. The number of scholars over 18 reported, is 580, and the number of vols. in the libraries is 4,269 of which 1000 belong to the school in Ashfield. Only four schools out of the 13 reported, continue through the winter or observe the concert. Five schools r port one individual each, who is preparing for the call for gratitude, and others which call for deep humiliation. The cause of Sabbath Schools has not, on the whole made much, if any progress in this county during the past year. For the two past years there schools to furnish their reports.

importance of increased efforts on the part of Christians, parents and teachers to give efficiency to the Sabbath School cause in this county. The following resolutions were then adopted by the Society.

Resolved, That this Society regard the existen nd prosperity of the Massachusetts Sabbath Scho connected with the interests of our Sabbath ols and churches; and that we pledge to said So iety our continued sympathy, prayers and patronage.

Resolved. That the efficiency of the Sabbath chool enterprise, in this country, demands the conanwearied personal labors of Christians arents and teachers

Home Missions .- The Secretary, Rev. Mr. Richrds of South Deerfield, being absent, no report of the state of this Society was made, excepting that made by the Treasurer. From this report it appeared that, ogether with sums collected and pledged that have ot yet been paid into the Treasury, about \$600 have been contributed for this object the last year.

Rev. Mr. Bliss, of Boston, in giving the meeting e reasons for the unexpected absence of Rev. Mr. icty and religion. It is just the same," be ontinued, " as if I was to go on board a ship, Badger, of N. Y. spoke of the difficulty with which the Massachusetts Missionary Society bus long beer contending in its efforts to procure an agent; and the emand which the state of our country and of the age furnishes for prosecuting all the plans of benevolence with a liberal hand.

Rev. Mr. Chandler of Greenfield, President of the Society, then presented the following resolution:-

Whereas efforts to extend the kingdom of the Re mer abroad, must, from the nature of this been arroad, must, from the nature of things, de-end essentially upon the state of religion at home, herefore, Resolved, That the Home Missionary So-iety ought to be cherished as the life of the whole said that "many of voluminous and verbose; look at the works Peron, 13 volumes 4to., which to speak system of benevolent operations.

In presenting this Resolution, said Mr. C., I only mean that this Society is to give efficiency to the whole. In a watch, every part is needed; but there is something that must give motion to the whole state of religion at home; and this depends very much

Mr. Bullard, in seconding the Resolution, speke of the great blessing of the ministry. Nothing would in-duce us to part with it ourselves, and we ought to laoor to extend so rich a blessing to all who are destitute. He spoke of the economy of sustaining the ninistry and all the other objects of benevolence. It will increase the value of our property. Supposing, said he, a young man with a family of small children growing up around him, were to come here to see if he could purchase a farm, and find a place to edumoral principles-I do not say if he were a Christian. I do not go so far; but if he regarded moral principles, might we not expect, when he came to this place, among his first inquiries he would make some like these? What is the character of the people? Do they sustain public worship on the Sabbath, or do they spend that holy day in hunting, fishing, drunkenness and profaneness? Have they flourishing district schools? For ignorance is the mother of crime Have they Sabbath Schools? For he understands that this institution awakens interest in the acquisi tion of all intellectual knowledge. Are they in ed in all the objects of doing good; especially are they interested in the cause of temperance? For he knows that at least three fourths of all our paupers are mad so by rum; and he would not like to come to place where he would have to assist in supporting a great number of paupers, made so to enrich a retailer. He understands too, that intemperance is doing mor than any thing else to dismiss ministers, break n churches, produce discord in families and neighbor hoods, and that it is sending more souls on this great rail road to hell than any other evil. Now unless h finds the people interested in all these objects, will be wish to purchase a farm here? Will be not prefer to give a few hundred dollars more to procure a location where the gospel, with all its attendant blessing are enjoyed? Were there no higher motive, the should induce us to sustain the Home Missionary So ciety and all the objects of benevolence.

Bible Society .- The amount collected for this ob ect during the past year, is \$1339,69, which is about 100 dollars less than was collected the year before. The Secretary, the Rev. Mr. Wheeler of Conway, said the Executive Committee had no special repor o make. They had made no effort to re-supply the ounty with Bibles, on account of the hard times, and because the Society had presented to them no definite object. It has been suggested that the county should be re-explored, and the destitute supplied with Bibles, and all children who can read, be supplied with Testaments, the coming year. This is an

ence on Christians, compared with that of laboring | gratuitous loan, having 80 or 90 volumes circulating | ligious Mohammedan tracts. Schools a and praying. This is the best way to cultivate the spirit of Christ. Mr. W. then presented the following

Resolved, That we deem it highly important that an investigation and supply of the Bible to the desti-tute in our county, be made this year, and that, with the blessing of heaven it ought to be accomplished.

Some way suppose there is no need of such an inrestigation; that there cannot be families destitute. But an investigation has been made in one town, and several families were found destitute. There is need of doing this work, and any one who will engage in it, will find his reward by the thanks of some poor widow. One said to me, "I have been laboring at my wheel to get enough to buy a Bible, as my old one is almost worn out. How happened you to come here with Bibles?" "The Bible Society sent me," I replied. "God sent you too," said she. "I have one dollar, but that is not enough." I told her I would let her have one for half of that money. She seemed so overjoyed, that she wished me to kneel down with her and return thanks to God for this unexpected

After the adoption of this resolution, Mr. W. presented the following:

Resolved, That the children of our county, who can read, be supplied, by parchase or otherwise, a for as is practicable, each with a copy of the Ne

This resolution was discussed somewhat at length by Col. Rogers, Leavitt, and Rev. Messrs. Wheeler and Packard, and then adopted by the Society. An account of the Tract, Education and Foreign Mission Societies. I must defer for another letter.

The meetings were not fully attended, either by couraging for those who had travelled more than bundred miles to address them, but for the well known fact that these small meetings are sometimes side other kinds of spirits, and wine brought from for overruled for great good. When but few are present and become interested, and those present at the meetinistry. The report presented some things which ing certainly seemed to be, they become missionaries, and go home and tell those around them what they have heard. In this way oftentimes, as much or more good may be done than would have been, had multitudes been present. This fact should encourage has been a backwardness on the part of several of the ministers to preach—and ever to preach thoroughly studied and well written sermons on wel days, though After the reading of the report, Rev. A. Bullard of few of their people may dare to encounter the storm Boston, made some statements respecting the plans to be present. May the Lord overrule these anniverand operations of the Mass. S. S. Society; and the sary meetings for his own glory, and the salvation of Yours, &c.

HOME MISSIONS.

Notices from the " Home Missionary" for October.] MISSOURI-the largest State of the Union in po of territory is rapidly advancing in population, and in political importance; its central position, its vast mineral treasures, and its fertility of soil must make it a powerful member of the national confederacy; yet its number of ministers is no greater than it was years ago, though the demand has increased more than four fold. In many places where the population is dense, and where it is rapidly increasing, there is no regular preaching at all; and no church of any deno It is true, these are discouragements. The people ire unaccustomed to attend on the means of grace; their minds are little cultivated; and their feelings are blanted; and it is a land of spiritual barrenness and drought; of darkness and death. (And, it is a slave-

Wisconsin .- The interior of this territory is fast ling up, and ministers are greatly needed, though is at present little to support them. A me resting field is not now open in our country for laying the foundation of science and religion. The peole are chiefly eastern. It is calculated that the imigration amounts to 4,000 per month. There is trong desire to hear preaching; and the few ministers on the ground, have their hands full of the "la-

ILLINOIS. Ottawa .- A church formed here five ears ago, of 18 members amid a population of 200, low has 60 members, among a population of 2,000, An important post for some man of eminent talents, piety, and devotion to the work of saving souls. Its on in reference to the surrounding country, which is rich in its resources claims for it special conideration. At Mt. Carmel, Mr. Krok, the missiona y rejoices in the hopeful conversion of four persons a church of 35 members: in a Bible Class of 23. and Sabbath School of 70, and also in the prospect of a new meetinghouse, for which subscriptions are aking. The divisions in the General Assembly of the Presbyterian church, are now operating as was anticipated, in the division of the little churches at the West, leaving it doubtful " whether either of the lation of 70,000 around it; and in the whole district, ragments will survive a disruption so violent." Woe unto them by whom offences come!" "Mark them which cause divisions!" Eternity only can unfold the amount of mischief done to the Amercan Zion, by the reckless measures of the Assembly of 1837! Good were it for that Assembly, had it never been born.

Calls for Ministers .- " I know," says a mission ary, " several country seats with a population of more than a thousand, calling, but calling in vain for ministers." A number of rich farming communities also, are desiring, but despairing of ministerial aid. "They have the means of support, but the men cannot be

TENNESSEE .- Many persons in this new country profess to be Christians, yet neglect the worship of God in their families; the withering influence of the spirit of speculation prevails; the Sabbath is desecrated: the poor Cherokees and others are furnished with the means of intoxication on the Sabbath as well as any other day of the week; in many instances, by those who profess to be the people of God!

Rev. Mr. Wilson of Blount Co. states, that his congregation enjoys a season of refreshing; and ong its subjects are some who have been engaged in making and vending ardent spirits; an employe they are determined to quit; as of course they must do, if they would follow Christ; for no man can serve God and the devil. The revival extends to the Baptists, in the same region.

INDIANA.-At Danville, a meetinghouse has bee so far completed, as to be now in use; and a total abstinence Temperance Society has been formed of 76 members. At Newtown, the attention to preaching is good; but the difficulties in the Presbyterian church are operating unhappily; meetinghouse not yet completed.

OHIO .- At Windsor, there have been several protracted meetings, and consequently considerable excitement; and several additions to the church. There will be joy in hearen, if any of the apparent conversions prove genuine. In Meig's Co. also, there has been a protracted meeting, that has resulted in several additions to the church. In this Co. there are but two Presbyterian preachers, and these have increasing congregations. Subbath Schools are maintained with success. But the labors of one or two ministers interesting object, because it proposes something to be done. It calls forth the efforts of Christians. The distribution over so wide a field. Mr. Eels of Ambenevolence of giving is worth but little in its influ- | herst, continues the practice of circulating books by

in about as many families, beside a large number of tracts and pamphlets; and a Tract Society is formed one conducted on the plan of the New and its operati York society. By these, and other collateral means, this place, which from its origin has been a place of riot, gambling and horse racing on the Sabbath, has become quiet and orderly. The gospel exerts an influence even on the most abandoned; Sabbath sports are given up, and many are afraid or ashamed t swear, before a professor of religion.

MICHIGAN.-Salem, Saline, Sylvan, and Ann Harbor, within the bounds of Washtenaw Presbytery are all vacant; all eligible places, able and desirou to support the gospel; beside these there are several others destitute, in the Presbytery; and all need to be supplied without delay.

The pecuniary wants of the American Home Mis sionary Society are still pressing. "The receipts for several weeks have fallen so far short of the disbursenents, as to render the interposition of its friends in dispensable." The receipts of the last month indeed were but \$706,75, not one cent of which, was from Massachusetts! Has the gold become dim? Is the most fine gold changed?

FOREIGN MISSIONS.

SYRIA AND THE HOLY LAND.

Intemperance in Smyrna.—Nearly all the grapes brought to market are converted into wine and spirit, which in addition to what is imported, is consumed in Smyrna itself. The number of manufacturing towns is thirty six. The average quantity of grapes they consume is 60,000 cantars (a cantar being 44 inisters or people; and it would have been rather dis- gallons) and of raisins 12,000. The number of dram shops cannot be ascertained. More than 40,-000 cantars of wine and 8000 of raka, or arrack, be eign countries are consumed annually by a third part of the inhabitants of Smyrna. This account is official. Thus, wherever the missionary goes, he meets this Prince of devils, at the gates, and amid the purieus of every city! CAIRO.-The Church Missionary Society, (Eng.)

has a mission here conducted with much judgment. Their school under the charge of a lady of education and experience, numbers 114 scholars. Most of them are Copts; but some are Greeks, and Greek Catholics, and nine Mohammedans. This school ha attracted the attention of the Pacha, and led him to establish one for his own family, and the families of his elations, and of some of the highest officers about him. He has dismissed his harem entirely.

An incident .- Says Mr. Lanneau, at Jerusalen God has given us favor among the people, and made even the bitterest enemies of his truth to be at schools in the city is about equal to the peace with us. As I was walking out of the Damascus gate for exercise, I met a Moslem of rank or horseback. As soon as I came up to him, he disounted, saying that it would not do for him to ride, while I was on foot." The incident is mentioned by Mr. L. only to show the change in the followers of the false prophet, toward the Franks.

Synagogues.-The Spanish Jews have four syn ogues in Jerusalem adjoining each other; and the Polish Jews have a small one, and are preparing to build a larger one.

Cypaus.-The school under the instruction Demetrius Themistocles is not now in the pay of the mission, but is on the hands of the natives. The teacher is able and faithful. Its good effects are manifest, in the protection of the Lancasterian schools in awakening a general interest in education; espe cially, ministerial education. An exegetical lecture has been introduced by Mr. Them, on Sabbath mornings, decidedly evangelical in its character; which i mulating the priests to imitation, and creating a taste and habit in the community to hear preaching. The archbishop has ordered the establishment of imilar exegetical exercise in his Hellenic school at Nicosia. The population of Cyprus is not over 60,-000. Yet when the Turks conquered it in 1571, it had 280,000 souls. The diminution has been occa sioned by the cruelties of the Turks, the prevalence of the plague, frequent famines, and the extortion of the government. The province is farmed out to a governor for money; and he of course makes the nost of his bargain. The Sultan receives \$130,000. or \$140,000 per ann, and the governor collects year-\$500,000

INDIAN ARCHIPELAGO.

SUMATRA.-Mr. Equis has travelled extensive this island, and extracts from his journal are given. Antier presents a very inviting field for missionary abor; is cool, healthy and delightful. It has a popua million. Many American vessels touch here every At Bencoolen, are not more than 15 European

the coast, and 12 or 15 in the interior. They are Malays; 25,000. The Rajangs live farther in the interior, and have invented an alphabet and system of writing. A mission was established here 18 years ago, by four Baptist Missionaries from England: but on the change of government they removed to British India. One of the schools they established is yet supported by government. Bencoolen is cool, airy and healthy; and will become a missionary station

Malay Houses-built on piles, and raised from four to six feet above the ground. In fine weather and peaceful times, the bamboo work of the sides is taken down, and nothing is left but the roof and the floor. The floor is midway between the roof and the ground, and generally covered with mats. Opportunities are constant here, for either directly or in directly publishing the gospel. All that is wanting is a heart full of the Love of Christ.

Scenery .- " I cannot describe what I saw of this bold, rugged mountain scenery. It was beyond any thing I had seen in the United States. As the ravine was irregular and winding, the scene constantly varied. Cascades were not unfrequent. One of these fell, a considerable stream, in an entire sheet, over rock a hundred feet high.

Superstition.-The devil is an object of constant dread with the people, and is actually worshipped by prayer and sacrifice. Of a lot of very fine bam they said; " the devil is in them, and if we cut them he will come out and hart us." On the island of Java, when a house is on fire, they bring all the looking glasses they can, and hold them around the building, that the devil may see his face in the looking glass, and be so frightened at its uglinnes, as to fly away. They do the same thing at the birth of an infant, because they think he is anxious to do it an in-

PAYA KOMBO .- A population of 100,000 within its environs, including a space of five miles every way the purpose of circulating memorials for sign from its centre. The people are distingushed for their good order and the mildness of their character; an advantageous location for a mission. Mahometan- of every man to do all in his power to elec-

ism has not a firm footing.

these, the only thing taught is the ch-Koran.

capable of improvement. They make a cannon; fillagree work in gold; golden eb neck, bracelets, &c.; they w ways, and afterwards work it with golden

Agriculture. - They use the plough, the several implements of their own contri cultivate corn, potatoes, yams, sugar canand a great variety of fruits and vegetables. rice, their principal food.

Population .- The numbers on the wholamount to some millions, though the precise cannot be ascertained.

CEYLON.

Oodooville.—The female central school has to ered the past year 100. Girls from the more wo

and respectable classes have been received. Native Church .- Seventy are now in co sixteen having been received during the year on fession of their faith.

Temptations of elucated church members-M. riages with heathen have been for years a sun the young men. Many of them, how, the temptation; and it is to be hoped to will ultimately be corrected, by the persever gence of the missionaries, and the The number added to the whole church

Seminary .- The Seminary at Battleans to prosper. It is already a fountain of the whole island and the neighboring well as to Jaffna. For ten years to continue to be as it is now, the principal of whole Tamul mission, where young qualified for efficient teachers of science of preachers and assistants. President Flanced in Coulon W.

rites, that no uninspired writer has a much assistance in the work of training nattants, as Pres. E., even in the elucidation of ties urged by heathers against the Cher The mind of that eminent theologian is in and enlightening Hindoo teachers of the true so many years after his death. This work ing native assistants holds out bright pron

SOUTHERN INDIA

Thirty-six Tamul schools are in open ising 1,254 children; local funds have he nished, to continue the full number, notwo the "pecuniary pressure." The current of in favor of the mission. The number private schools, and probably contains beof pupils. From the private schools, all e excluded, lest Christianity should be they embody the children of the Brahmins the and the bigotted .- The mission schools operation on the Sabbath as on other days. The

An English service is hold every Sabbat at the mission house; attended by the mi ies, and by a few funities of Inda-Briton lish residents. Two stated Tamul sec on Sabbath morning; one in the English scho at 7 o'clock; the other, on the mission 9 o'clock. The audience varies from All the school bungalows are appropri preaching the word, and every day is not day for preaching. Several preaching : preaching. Several preaching been made during the year, mainly in covisits to the village schools.

Mr. Johnson continues his Chinese sel kok, and the children make good proficions tudies. The government of the country and children belonging to the Chinese often kidnapped by the Rulers, to be trained

actors. Mr. J's school, however, is unmele-Chinese worship has been held result Disnensary on Sabbath morning, and the has averaged thirty or forty. The class school are the singers at this worship. S. rently listen with attention to the war

The greatest obstacle to the conven ness, so far as their moral conduct is the general prevalence of gambling, and of But few, comparatively, it from the latter vice. Bud as is its victims with half so strong a grasp as struggles, but struggles in vain for freedbut the Almighty power of God can or an obstacle. Yet prospects are on the couraging. Tracts are readily received prospering. nevolence of the missionaries in admir bodily maladies, and very readily assen lence of their princi-

REVIVAL AT SEA.

Letters have been recently rece nip Hobomok, Capt. Bunker, of Falmouth The ters are dated in April last, on the passage Zealand to the coast of Chili. The examp fluence of a pious young man on board, had ope happily on the minds of a number of the cres or seven of them have given evidence of "So far," says a letter, " from pro proper language of any kind being heard, for some time been scarcely any thing but I of prayer and praise." Public pcayer regularly on the Sabbath, and a Bible Class venings in the week, and a singing sel An interesting letter has been received fro man, one of the converts, det illing his rel and feelings. It affords pleasing evidence of the Holy Sprit on his heart.

Thus does God give his people pray for seamen. Though for from means of grace, he can and will bless the have. We commend them to the fervent pray those who desire the conversion of "the about of the sea."

TEMPERANCE IN VERMONT.

A State Temperance Convention was held at dichury, September 8th. The special Convention was to arouse the public mind to portunce of united and energetic efforts, to rom the next Legislature, a law probibiting to ardent spirits. Interesting addresses were delivered by distr

ed gentlemen from different parts of the Stat ty Committees were appointed, who were it to appoint a committee of three in e reference to the proposed prohibitory Law. Convention dissolved, with the apparent deter cause. It was gratifying to see the union Malay Literature. - This consisits, first of poetry; on the main principles. Positions, that econd, history; third, tales; fourth, laws; fifth, re- Conventions were disputed inch by inch,

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d at the off l or has dispo top the V ither lef e-Law par hig party. . have his of this lav ws of the co ned strict ce in supp

ously defe an eve stead alustry a acted in re asis of our our standhere we re we love an as disgrace And why shou they not citiz Are they no religious w he pauperism, v to relieve di ve the cause hey value re ols, justice, te tutions and vi able and leg

> our duty to port paupers a ess and sorro -let us disc ests of the c ed and good w st sustain itwe would have n-if good re P. S. Since the Courier of To ap's above quot ypographical blur

rulers as we

been break; emma. But yet with the See Courier of The Courier of on us-but we are

SABBATI The Third Lec , was preached

In former lect lation, and the Ac Testament were ture was to show ments of facts a tory are to be re ject involves who the gospel history I. The uncor

ment records w ty. They have c ors without from the beginn es in the Jows pportunity to d ter and corrug friends; nor cou exposed by foes the church, whi each other. The But supposing al ired to alter th detection by ope must have restage of any cl rruption, in a The agreement affords good evi

ient manuscr mation to the True there appe andred is impor mark of one w the truth of who f the ancient tenance the the gaspel, relat all the additions MSS, do not int Or manners."

H. The high facts related are i

In these, they show the ent. They make fine brass work in gold; golden chains for the c.; they weave silk in various s work it with golden thread, They use the plough, the hee, atoes, yams, sugar cane, coffee of fruits and vegetables, besides

millions, though the precise sun

CEYLON. female central school has num. 100. Girls from the more wealthy es have been received.

-Seventy are now in comm received during the year on con elucated church members .- Man have been for years a snare to Many of them, however, over ad it is to be hoped that the evil naries, and the blessing of God. d to the whole church during the

and the neighboring contine For ten years to come, it may is now, the principal place in the on, where young men can be nt teachers of science, for native

nspired writer has given him so the work of training native assigeven in the elucidation of difficulnens against the Christian system eminent theologian is influencing ndoo teachers of the true religion, r his death. This work of trainholds out bright promise for the

UTHERN INDIA

d schools are in operati en; local funds have been fursure." The current of feeling evidently setting rather strongly robably contain a larger number private schools, all printed bool stianity should be introduced The mission schools continue oath as on other days. There

e is held every Sakbath e e; attended by the mission fan milies of Indo-Britons, and Engstated Tamul services are held ; one in the English school room er, on the mission compound a tience varies from 50 to 100. rd, and every day is more or less Several preaching tours fare he year, mainly in connection will

es his Chinese school at B en make good proficiency in the nment of the country is wretched ing to the Chinese schools at the Rulers, to be trained for pla

th morning, and the audie ty or forty. The children of the ers at this worship. Some appr

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their moral conduct is concerned. ence of gambling, and opium sm Bud as is alcohol, it holds no If so strong a grasp as opium. I power of God can overcome st are readily received. Schools are itudes are ready to applaud the be and very readily assent to the exc inciples, though they do not follow

EVIVAL AT SEA.

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nd give his people encouragement Though far from the instituted e can and will bless the means the nend them to the fervent prayers e the conversion of " the abundance

RANCE IN VERMONT. rance Convention was held at Mid-

per 8th. The special object of the to arouse the public mind to the im ted and energetic efforts, to process rgislature, a law prohibiting traffic it

sees were delivered by distinguish n different parts of the State. Coor were appointed, who were instruct nittee of three in every town, h irculating memorials for signature proposed prohibitory Law. ed, with the apparent determina do all in his power to advan gratifying to see the union of Positions, that in fer disputed inch by inch, are at

October 19, 1838. axioms that needed neither to be de-

s, we hope to see followed by Vermont. are patriots indeed, when they take their suffering fellow citizens, against the that according to the Secretary's last re-,000 is paid yearly by the State for the paupers, made such by intemperance. Let Caur License Law remember this.

NEW LICENSE LAW."

that of the Recorder has become quit of the Rector has become point in the political areas, and is using his influ-ap the Whig party. If he chooses to to the idols of disorganization, let him puless he will have his reward.

[Boston Courier of Monday.

we have been not a little surprised and at the off hand summary mode in which our has disposed of us. If " using his influence p the Whig party," is "to join himself to her left the Whig party, for the new anti-Law party, or has a very shabby opinion of hig party, and we leave him to rid himself of as he can. In either case, he will prohave his reward," and therefore needs noth-

of this law, or withhold our influence from the arena," in an emergency, or upon a ques-We dissent entirely to the doc a religious men have no right to come in aid of of the country; that religious newspapers must ined strictly to religious subjects and denied all in support of the measures of Government, hen those measures have a moral bearing, and cians alone have a natural and indefeasible age affairs of State policy and social reg-We choose to avow our principles, and we will commend themselves to our readers. and religiously entertained-will

ely defended and devotedly practiced. as men should always be at the polls-no ed partizans-not as demagogues-but as eir country and of virtue. They should we steadily fixed upon the great constitutions of " piety, justice, moderation, temperstry and frugality," and should see to it. ulers respect those principles—that our laws and in reference to them-and that those great ments are sustained by the community, as of our sacred relations. At the polls we stand-here we seek redress for our grievanere we rebuke misrule-here we sustain the ove and value, and rid the statute book of

ev not citizens? Yes. Are they disfranchised? they not taxed for support of the Govern-Yes. Are they not interested in the laws touchigious worship, the Sabbath, the schools uperism, crime and wretchedness of he comconsequence to them? If they are not relieve distress, why should they be slow to

value religious worship, the Sabbath, the tice, temperance, industry, and all kindred our rulers-let us see to it that we watch for ers as well as pray. It is our duty to sustain let us see to it then that we have good laws. daty to relieve the poor and distressed-to upurs and sustain hospitals-let us see to it t we guard against the sources of poverty, and sorrow. It is our duty to be good citi let us discharge that duty in sustaining the great ts of the commonwealth, in exercising our elecwhise upon the broad principles of love to and good will to man. If we love virtue, we in it-if we abbor vice, we must show ite would have good laws, we must aid in making good rulers, we must help elect them.

Since the above was written, we have seen ier of Tuesday, which republishes his para have quoted, with a correction of "a stupid raphical blunder," viz. the word " back " should break; and thus the editor escapes from his But he leaves us in no dilemma; for we t with the " Whigs" of Amory Hall. See Courier of Thursday, last week.

rier of yesterday has poured its heavy broads -but we are not demolished, "Truth is great," We ile another "feeble" attempt to sup

SABBATH EVENING LECTURES.

The Third Lecture on the Evidences of Christian was preached by Rev. Mr. Aiken, in Park street rch on Sabbath evening last, from John 21, 24.

selfs on configuration, without himself from the special approximation of the special proposal and the special proposal proposal and the special proposal pr

ces and persons. Than this there is no clearer mark of honesty and truth. When a single historian nairates facts and events under his own proper name, and affecting the reputation of thousands, provided we find him specific and definite in his statements, fixing the main points of the narrative as to time, place, and witnesses, it weighs much with us in his favor. But here we have not only one, but many historians, giving account of the same things, all alike specific as to circumstance; with those diversities which show that they did not copy from each other, and yet har ous as to the main facts. The entire history of ficion can furnish no parallel case.

III. Another source of proof and one of singular in erest is this. These circumstantial narratives of the New Testament writers, are confirmed by Jewish and eathen witnesses, who are liable to no suspicion of rejudice in favor of Christianity; as Josephus, Pon ius Pilate, Tacitus, Sectorius, Martial, Juvenal, the younger Pliny, Porphyry and Julian. In their wriings they speak of Christianity as a vain superstition, vet in regard to the political changes in the Jewish state, the names, characters and succession of their rulers, their religious sects, many of the circumstan ces of Christ's death, the spread of his gospel amo the nations, and the dreadful persecution and suffer ings of the early Christians, they fully confirm the ratives of the Evangelists and Apostles. Their particular testimonies, as exhibited in the lecture, cannot be given in the present abstract. Other proofs re reserved for a subsequent occasion.

The Fourth Lecture will be preached next Sabbath vening, at the same place.

FATHERLESS AND WIDOWS' SOCIETY. The annual sermon in behalf of this society was delivered by Rev. N. ADAMS, last Sabbath evening, in the Old South Church, from Lam. 5: 3. " We are orphans and fatherless, our mothers are widows." This he said was the language used by the prophet to show the utter desolution of his country. He could find nothing more expressive than the idea of orphanage and widowhood. He went on to describe, in a very pathetic manner, the feelings and condition of the widow and her fatherless children, entering into her feelings, and pourtraying the inexpressible anguish of her grief, and the loneliness and desolation of he condition. He spoke, also, of the feelings and con dition of the fatherless. One of the most touching sights in the world, he said, was that of an uncon scious child at its father's funeral. He described likewise, the dangers to which the child is exposed who is left destitute of the restraint and protection of a father. It is not uncommon for widows' sons to take advantage of the absence of the father's nuthority, and become the pests of the neighborhood Some of the best and some of the worst sons are the sons of widows. It is perhaps a greater trial of character than any other to which a youth is exposed. A boy of a turbulent and ungovernable disposition, when be reft of a father's authority, may become ungoverna ble, while, if the father's restraint had been continued. his disposition might have been subdued. The skilful young man sent to Solomon by the king of Tyre. to make the fine gold and silver work of the temple. was a widow's son. Perhaps the death of his father had a good effect upon him. Perhaps some kind friend became interested for him, and gave him good advice, and watched over him in the wayward season and virtues, why not sustain them in the of youth. Jeroboam was also a widow's son, the badge of whose character was, that he " made Israel to sin." It is not improbable that he, being of a turbulent and ungovernable disposition, the death of his father made him a reteitlous sen, for he lifted up his hand against the king. It is a pleasant thought that and estimable members of society; yet the risk is great, and the fatherless child requires our special attention on this account. They are also entitled to our mpathy, on account of the feelings engendered by eir situation. Many a sad hour has the son and daughter of the widow spent in contemplating the death of their father. A fatherless child is a figure of

feigned and irretrievable calamity. REMARKS .- 1. The condition of the widow and atherless is an object of the peculiar sympathy and tention of the Most High. He names himself by m-" A father of the fatherless and the widow's God "-he has given special commands in regard to them, forbidding his people to afflict or injure them, and requiring them to make provision for them, by eaving gleanings in the corners of the fields, and in nany other ways great and special blessings are pronised to those that regard the widow and the fatheress, and curses pronounced upon them that injure nem or neglect to render them assistance; and one of the characteristics of pure and undefiled religion is speaks of an int kindness to the widow and the fatherless.

rves our sympathy and help: It is a sign of a beserves our sympathy and help: It is a sign of a benevolent disposition, when applied to for the relief of Christ, and ten have been received into the Presbyterisuch, to dwell upon their condition and enter into their an church.—Richmond Telegraph. It is to be feered that our systematic arrangements for the monograph of t om the beginning had wary and powerful ndversa- venting us from coming in direct contact with the obin the Jews and heathen, who were watching for jects of distress. This is an evil to be guarded against.

Portunity to destroy their credit. Foes could not and corrupt them without the knowledge of less, we commend ourselves to the special approbaands; nor could friends, without being detected and tion of God, who has, on more than one occasion,

brother," and that no Christian " can consistently sue a man at law, or acknowledge allegiance to any human government," or do aught that shall recognize any species of human government civil, ecclesiastical, or domestic, as author zed by God.—Such views our Society has repeatedly disclaimed, as entirely foreign from the cause of peace in the common and only proper use of the term.

2. Objects.—The Convention declare their object to be "the work of peaceful, UNIVERSAL reformation," and avow their purpose "to apply their principles to all existing civil, political, legal and ecclesiastical institutions."

astical institutions."

Nothing could be further than this from our ain Nothing could be further than this from our nims. We recognize the existence and powers of civil governments as "ordained of God," and seek merely to regulate their intercourse on Christian principles, without a resort to the sword. We declared, years ago, that "our cause contemplates only the intercourse of nations, and does not involve the question concerning the right of a government to punish its own subjects with death, or to put down mobs and insurrections by the sword." The same sentiments we have often repeated, and have said, in our reports and tracts, that "the cause of peace is conceined only with the intercourse of governments;" that "our sole object is the peace of NATIONS; and we hold ourselves responsible for nothing beyond this single purpose. We seek only to prevent war; and war is a conflict of nations by force." Our Constitution restricts us to this province; for, after avowing as its object the proack only to present authors by force." Our Constitution restricts us to this province; for, after avowing as its object the promotion of "universal and permanent peace," it expressly provides, that "the object of this Society shall never be changed." We cannot, therefore, seek any never be changed." We cannot, therefore, seek any

hilating our present organization.

We do not think it incumbent on the Peace Society We do not think it incumbent on the Peace Society to oppose this or any other effort at "universal reformation;" but we feel bound to protest against including the doctrines and aims of the late Convention under the sacred name of peace. We can recognize no association for such purposes as a peace Society. It would be a strange abuse of terms; and we are glad to find the new organization called not a Peace Society, but a Non-Resistance-Society, for the avowed purpose of distinguishing it from the cause of peace as commonly understood. It is quite another enterprise, entirely distinct from what we have ever taken the cause of peace to be; and these extraneous notions are at length embedied in a form which must, we think, compel the public to discriminate between them and our cause; and we trust that the friends of hem and our cause; and we trust that the friends of nee through the community will now rally in its oport with new energy, zeal and success. In behalf of the American Peace Society,

J. P. BLANCHARD, H. WARE, JR. AMASA WALKER GEO. C. BECKWITH, L. P. STODDARD, JOHN OWEN, JAMES K. WHIPPLE,

Rev. Howard Malcom, one of the Committee, is sent; but his views, we have good reason to believe with those expressed above.

S. All papers that have noticed the late Con-

ers friendly to the cause of peace, are spectfully requested to insert the above.

REVIVALS.

ord Co. Va .- We understand that an in esting work of grace is in progress, in the Rev. J. D. Mitchell's congregation. The meeting held during the first week in August, in which he was assisted by the Rev. J. S. Armstead, was very numerously at tended, solemn and interesting. Since that meeting, the work of God has been silently extending, and many are indulging the hope that they have passed from death unto life.

Rockbridge Co.—Several persons, we learn, were

added to one of the churches under the pastoral care of the Rev. A. B. Davison, at a recent communion.

Nottoway.—We are gratified to hear of an interesting revival in Nottoway county. It commenced, we are told, under the ministry of the Methodist Episcopal church—and has extended to the Preabyte-

aks of an interesting work of the Holy Spirit, pro-ted by the faithful preaching of the gespel during rotracted meeting. Christians (he says) have been ived and encouraged, and sinners have been suba protracted meeting.

An official account of the (late) Peace Convention in this city, is now before the public; and, as the cause of Peace has been by some held responsible for its doings, we deem it our duty as the constituted organs of the American Peace Society, to correct an impression so erroneous.

Our Society, the control of the dismission of their new one, as also in their affectionate interest toward both. While it grieved the members of the Council to give the parting hand to the former pastor, it was highly gratifying to find, nurtured on the very ground, one to whom they could confide the interests of the beloved church in Sherburne, a church watered in days past by many their and netformed by for its doings, we deem it our duty as the constituted organs of the American Peace Society, to correct an impression so erroneous.

Our Society, though requested to call the Convention, positively declined doing so, and has had, as a Society, nothing to do with it, except to receive an invitation for its members to attend. Few of them, however, did attend; and most of those who did, either withdrew, or opposed the course pursued, and voted against the leading resolves; nor are we aware, that more than one or two of our number have joined the "New England Non-Resistance-Society."

The public services in the heloved church in Sherburne, a church watered in days past by many tears and perfumed by many prayers. To establish a young man in the ministry in the land of his birth and education, and also of the birth and education of his burth and education, is in these days an incident worthy of a passing notice. May the Lord bless them, and after having allowed them to spend a long life in work in their new field of usefulness, bring them to rest in the sepalches of their fathers, having never "gone out from the land of Canaan."

The public services in the heloved church in Sherburne, a church watered in days past by many tears and perfumed by many payers. To establish a young man in the ministry in the land of his birth and education, and also of the birth and education, and also of the birth and education of his birth and education, is in these days an incident worthy of a passing notice. May the Lord bless them, and after having allowed them to spend a long life in work in their new field of usefulness, bring them to rest in the sepalches of their fathers, having never "gone out from the land of Canaan."

The public services in the ordination of Mr. Dowse were performed as follows:—Rev. Mr. Cummings of

more than one or two of our number have joined the "A'w England Non-Resistance-Society."

The public services in the ordination of Mr. Dowse our whole course has been a vitual protest in advance against the principles and aims of this new organization, ms entirely foreign from the cause of peace; and in making our present disclaimer, we cannot well use a stronger language than that of our own publications for years, as will appear by a slight comparison of our respective principles and objects.

1. Principles.—They "deny to man the right to hold dominion over man," and assert that "no man, or hody of men, have a right to take the life of man as a penalty for transgression," that "Christianity does not invest man with any penal power over his brother," and that no Christian "can consistently sue a man at law, or acknowledge allegiance to any have

Installed, on the 26th Sept. at Barrington, R. I. Rev. Benjamin R. Allen. Introductory Prayer by Rev. Thomas Shepard of Bristol; Sermon by Rev. Orin Fowler of Fall River, from 1st Cor. 9th, 16th; Installing Prayer by Rev. James O. Barney of Seekonk; Charge to the Pastor by Rev. J. Shepard; Right Hand of Fellowship by Rev. C. Blodget of Pawtucket; Address to the People by Rev. Charles P. Grosvenor of North Scituate; Closing Prayer by Rev. Mr. Gillworth of Now Hampshire.—Comm.

The Rev. H. G. O. DWIGHT, missionary to Con stantinople, has arrived in New York, via Philadelphia, with his two children, all in good health.

Summary of News.

ELECTIONS .- In Maryland, Gravson, the V. B.

ELECTIONS.—In Maryland, Grayson, me v. D. candidate for Governor is elected. A majority of both houses of the Legislature are Whigs. They are to choose a U. S. Senator.

In Pennsylvania, Porter, the V. B. candidate for Governor is elected. The Assembly will comprise 44 Whigs and 56 V. B. precisely the same as last yr. New Jersey.—In the Legislature the Whigs have a majority of eight on joint ballot, in place of 18 last year. Six Members of Congress are closen by general total. Both natries claim the victory.

year. Six Members of Congress are chosen by general ticket. Both parties claim the victory.

Georgia.—Returns received render it probable that of nine Members of Congress, seven will be Whigs, making a gain of six. In the State Legislature, a majority of both houses will be Whigs.

Ohio.—Returns are imperfect—but so far, they show a gain for the V. B. party.

The Wrecks on the Florida Coast.—The commander of the U. S. Revenue Cutter Madison, writing from Branswick, Goo, nuclet date of 3d instead.

ting from Brunswick, Geo. under date of 3d inst. esfanks, by the gale of the Sin air, at from thirty to forty. The hurricane is represented to have been more terrific than was ever before known in these latitudes No particle of canvass could withstand the force of the gale, and the survivors represent that the bare masts and spars were blown out of staunch and new vessels. And besides the extraordinary horrors of shipwreck upon a desert shore, many of the numerous survivors of the wrecks upon the France coast, after their escape from the horrible battle of the elements, only reached the land to meet a more frightful death in mussacre by the Indians of Cape Florida.

[Transcript. ous survivors of the wrecks upon the Florida coast,

Lord Durham has issued a proclamation announc-The Malabar 74 was to sail for New York, to receive His Excellency and

N. E. Boundary .- The Frederickton, (N. B.) Sentinel contains a correspondence between Gov. Kent of Maine, and Gov. Sir John Harvey of New Brunswick on the subject of the Commissioners ap-pointed by the former, under the resolve of the Leg-islature of Maine, to examine and explore the coun-try within the disputed boundary. Gov. Harvey in-forms Gov. Kent that he shall not deem it necessary to interfere with a mission, whose operations shall be confined to the purpose of merely graphical information, but that it is incumbent upon him to add, that it will be his imperative duty, not to suffer any infringement of the possession and jurisdic-tion which Great Britain holds in the territory in the

dispute, until the question of right is decided.

New York Canals.—The Albany Argus reports the amount of tolls received on the cauals of the State of New York the present year, at \$1,083,500, crease of 30 per ct. on the amount shipped to the same date last year. The receipt of flour and grain on the Hudson river is increased 67 per cent. Business.—The Buffalonian says—"It is impossi-

Business.—The Buttatoman says.—'It is impossi-ble for a stranger to imagine the immense quantity of merchandise now passing through this city. For weeks there has been a constant rush towards the West, and the freights of produce from that region are scarcely less extensive. Butfalo has not present-ed a more animated appearance since the failure of Pattern.

The Bangor Republican states that the quality of

Maine wheat was never better than the present although the quantity is not so great as last year. The famous Pitman farm in Salem, the best in the

American Protestant Society.—A correspondent wishes us to insert the following notice, which appeared in the N. Y. Observer, for Sept. 223, 1838.

To Mr. J. M. Horner. Having written several letters to you, our late Agent, and you having taken no notice of them, we hereby percuptorily desire you to withdraw yourself from all connection with the American Protester, Videoter, as you are no longer as

tried before the Superior Court, in Hastford, last week, and found guilty—sentenced to State prison for life.

Suicide. The body of a well dressed man, about fifty years old, was found suspended to a stake sup-porting a small tree, on the Common, this morning. His linen was marked "I. A." in red silk. He had His linen was marked "I. A. In rea sinc. He had on a black coat, striped cassimere pants, and black silk bosom. A pair of razors and steel-bowed spectacles were found in his pocket. Verdict of the Jury, "Death by hanging himself—no cause being known to the Jury."

LECTURES TO SABBATH SCHOOL TEACHERS.—The fourth lecture of the course will be delivered on Sabbath evening, Oct. 21st, at seven o'clock, by Rev. BARON STOW, Pastor of Baldwin Place Church. Subject; The Encouragements of Sabbath School Teachers.

The Middlesex South Association will hold their nex meeting at Brother Cummings', in Southboro', on Tuesday the 6th day of November next, at 2 o'clock P. M. J. W. SESSIONS, Scribe pro tem. West Needham, Oct. 15, 1839.

NORFOLX ASSOCIATION.—The Clergymen composing the tody are hereby notified that their next regular meeting we held at Rev. Mr. Emery's, in North Wewmouth, on Tuck us the Suth inst. at 9 o'clock A. M. S. W. COZEKS,

There will be a meeting of the North Suffolk Association at the house of the Scribe, in Charlestown, No. 2 Washin on street, on Tuesday the 23d inst. at 9 o'clock A. M. WARREN FAY, Scribe.

The Postoral Letter on our first page, though addre to the Churches in a particular County, is worthy of being read to every Church in the land. If "the disciples" would invariably put in practice the suggestions of that "epistle," they would indeed be the "light of the world," and the "sailt

From the Daily Advertiser & Patriot.

At market 1900 Beef Cattle, 800 Stores, 4800 Sheep, and 550

PRICES-Beef Cattle-We quote first quality 7 50; second Stores-Yearlings \$9 a 14; two year old \$18 a 28; three

ster, by Rev. Dr. Codman, John Heard, M. D. of , Me. to Miss Emily Withington. , Captain Daniel Millet, of Salem, to Miss Mary H. nskell.

In Hartford, Conn. Rev. Frederick A. Barton, of Andover,
1888. to Philura Deane, daughter of Horatio Alden, Esq.

In this city, Mrs. Sarah Fletcher, aged 72—Miss Charlotte, aughter of the late John Bray, Esq. In Roybury, Mrs. Sarah F. Hobart, wife of Mr. Albert Ho-

, 10th inst, of fever, Mrs. Mary, wife of Rev. Mrs. Mary, wife of Capt. George Bradford, 59. le, Ky. J. Leatham Field, 29, son of Rev. Jo-

eston, Mass.
Mass. Sept. 30th, Rev. Augustus B. Reed, street

MERCANTILE LIBRARY ASSOCIA-TION.

Palestine.

rang and Gentlemen, 85,00 | Family of Fiere, 85,00 | Single Lecture, 50 Cents.

Tickets of each class to be had at the following Bookstores in Washington sires.

C. Little & Co., 112 | Gould, Kendall & Lincoln, 59, W. D. Ticknort, 123 | Greeks, Jordan & Co., 121, 37. The Members of the Mercantile Library Association will receive their Tickets through the Committee, at their Rooms.

Egypt .- Day Course.

Single Gentlemen, 82,00 | Family of Turce, 1 Lady and Gentlemen, 82,30 | Family of Four, 1 To Pupils, and Young Persons generally, this After Course will be found peculiarly eligible, and the Chapel

PARTNERSHIP.

ty-fitth day of September, in idred and thrity-eight.

HOMER FRANKLIN,
WM. ROBINSON,
SILAS ANDRUS,
JAMES W. JUDD,
BENONI B, BARBER

ROBINSON & FRANKLIN. (SUCCESSORS TO LEAVITT, LORD & CO.)
PUBLISHERS, BOOKSELLERS & STATIONERS,

Wm. Robinson, Homer Franklin, General Partn Silas Andrus, J. W. Judd, B. B. Barber, Special Partn

How to Observe:

ORALS and Manners—by Harriet Martineau. Just re-ceived and for sale by CROCKER & BREWSTER, 47 Washington street.

Questions to Emerson's Arithmetic, HIRD PART. By William D. Swan, price 12 cents gle. For sale by JAMES LORING, No. 152 Wash street.

is Books, for each or short credit, on the most liber GEO. W. LIGHT, I Corduil. Merchants visiting the city are invited to call. 6w. Oct. 19.

MY FIRST SCHOOL ROOK.

teach me, with the Help of my Instructor, to and Spell Words, and understand them. By a

SINGING SCHOOL.

M. L. MASON will commence his Single Sc Monday evening, 22d Oct. in the Vestry of I Church, at 7 o'clock. Tickets may be had at the B of Perkins & Macvin, 114 Washington street. H. ALLEN,
Genteel Boarding-House,
O. 17 FRANKLIN PLACE, BOSTON.
transgers visiting the City for a short time.

Memoir of Rev. William Carey, D. D.

be well aired and readered conflotable for their accommodation. Tickets will therefore be supplied to Heads of Schoots and Families, for the admission of Pupils and Young Persons under 16, at 25 cents for each Lecture, or one dollar for the khole Course.

Tickets of each class to be had of the following Booksellers in Tickets of each class to be had of the following Booksellers in W. D. Ticknor,

121. Gould, Kendull & Lincoln, 59 W. D. Ticknor, 123. Weeks, Jordan & Co., 19, 121. Gott, 19, 124. The late of the spiritual wellare of a perishing world. The life of the founder of modern missions, the pionage for in those efforts which, we believe, are destined to fill the BY D. Ticknor, 125. Weeks, Jordan & Co., 19. Oct. 19. Oct

Anthon's Greek Grammar.

GRAMMAR of the Greek Language, for the use of Schools and Colleges. By Charles Authors, L. L. D., Juy Pro-Resort of the Greek and Latin Languages in Collumbin College, New York, and Rector of the Grammar School. For sale at CROCKER & BREWSTER'S, 47 Washington st. Oct. 19.

COMPREHENSIVE COMMENTARY.

Poetry.

FAREWELL to a RURAL RESIDENCE.

BY MRS. L. H. SIGOURNEY. How beautiful it stands,
Behind its elm tree's screen,
With pure and Attic coruice crowned, All graceful and serene. Most aweet, yet sad, it is, Upon yon scene to gaze, And list its inborn melody The voice of other days.

For there, as many a year Its varied chart unrolled,
I hid me in those quiet shades,
And called the joys of old. I called them, and they came, Where vernal buds appeared, Or where the vine clad summer bower Its temple-roof upreared. Or where the o'er arching grove Spread forth its copses green,

Spread forth its copies green, While eye-bright, and sacleplas reared Their untrained stalks between— And the squirrel from the bough Its broken nuts let fall, And the merry, merry little birds, Sang at his festival. You old forsaken nests, Returning spring shall cheer, And thence the unfledged robin sond His greeting wild and clear, And from you clustering vine, That wreathes the casement round,

The humming-bird's unresting wing Sends forth a whirring sound And where alternate springs Or where, with wings of fire, The kingly oriole glancing went

Amid the foliage rare, Shall many a group of children tread— But mine will not be there. Fain would I know what forms
The mastery here shall keep: What mother in my nursery fi Rock her young babes to sleep ;-Yet blessings on the hallowed spot, Though here no more I stray, And blessings on the stranger-bat Who in those balls shall play.

Heaven bless you too, my plants, And every parent-bird,
That here, among the nested boughs,
Above its young bath stirred,— I kiss your trunks, ye ancient trees, That often o'er my head The blossoms of your flowery spring In fragrant showers have shed Thou too, of changeful mood,

Or woke my musing dream,-I kneel upon the verdant turf, For sure my thanks are due. To moss-cup, and to clover-leaf. That gave me draughts of dew.

To each perennial flower, Old tenants of the spot,
The broad-leafed lily of the vale,
And the meek forget-me-not— To every daisy's dappled brow, To every violet blue, Thanks!—thanks!—may each returning year Your changeless bloom renew.

Praise to our Father God-High praise in solemn lay-And what it takes away-

May all this beauty be reat, the Eden-home. It long hath been to me.

Hartford, Conn. Thursday, June 21st, 1e38

And to some other loving heart

Discussion.

For the Boston Recorder.

One word in the close of the letter upon a paragraph in yours in which you say, "The influence we are to exert on the south, must be wholly persuasive, wholly by the presentation of opinion, of argument and of kind wishes." In this I fully agree; but persuasion may consist in telling men of their sins. The apostle says, "knowing the terrors of the Lord, we persuade men." If we would induce the Christian slaveholder to renounce the system, we must convince him of the sin of his conduct. We may be as kind and gentle in our intercourse with him as we can; but still we must LETTER V. TO THE REV. RALPH EMERSON, D. D., Professor in the Theological Seminary at Andover Dear Brother,—In my last letter I offered some remarks, expressing my regret at the course which some of the clergy of New England have felt it their duty to pursue in refer-ence to measures of the abolitionists. I would by no means speak harshly of their conduct; neither do I question the purity of their mo-tives. To their own Master they stand or fall, in this matter. That their conduct should meet the censure of zealous men among their opponents was to be expected. But Sir, I must say that I think they hurled the first gauntlet that was publicly thrown in this war-I now refer to the resolutions passed by the General Association of Connecticut in June, 1836, and which drew forth such strong animadversions from the directors of the American Anti-Slavery Society in their report the year following. The resolutions were artfully drafted by a distinguished champion of the Colonization Society, as I was afterwards informed, in a manner well calculate to declothe their addresses. I think it is better to avoid it, but we must take care not to "sow must take care not to "sow halders the informed, in a manner well calculated to deceive unsuspecting persons as to the main ob-ject. I have not these resolutions by me, and therefore, I cannot repeat the clause which was designed to bear hard on the measures of the abolitionists. I was present at the General Association of Massachusetts, the week follow-ing, when these resolutions were presented by they may continue at ease, and hold fast their iniquity. Enough of this has already been they may continue at ease, and note last their fields they may continue at ease, and note last their fields. It have not these resolutions by me, and therefore, I cannot repeat the clause which was designed to bear hard on the measures of the abolitionists. I was present at the General Association of Massachusetts, the week following, when these resolutions were presented by a delegate from Connecticut, with a request that they might be adopted. It was after 12 o'clock, and the Association were on the moment of adjournment, when the resolutions were read and adopted without a single remark from one of the members. The cloven foot was not seen, and no one suspected that they had any special bearing upon the anti-slavery measures, until the minutes of the Association were printed and leisurely examined. The offensive sentiments were at once discovered, CHRISTIAN MISSIONS, IN CONTRAST WITH COMMERCE. and many of the clergy regretted that they were passed. Thus, Sir, was the fire kindled were passed. Thus, Sir, was the fire kindled by a colonizationist, which has burnt so furi-ously in the bosoms of many abolitionists against the clergy until the present time. I hope it is nearly, if not thoroughly extinguished. I refer to the history of these resolutions, to set before you the origin of the controversy between the zealous abolitionists and the cler-gy of these two States. I am certain that most of the members of one of those Associations acted in the dark, and that many of the memacted in the dark, and that many of the members would not have voted for them if they had seen the obvious design of them. Though they might not have been abolitionists, still they would not have sanctioned such an attack upon the character and measures of the Anti-Slavery Society as was made in those resolutions. I do not say these things to palliate the conduct of these writers in the anti-slavery papers who have poured such torrents of abuse upon the non-conformists among the clergy. I have ever spoken freely about many of these communications, both to friends and opposers. I think there has been a had spirit manifested on the side of the abolitionist toward the opposing clergy; or if you please, those who stand aloof and do nothing. I do most sincerely hope that my brethren who, like you, hate slavery, but still remain neuter, will calming review the whole ground, and sacrifice all minor consideration. ly review the whole ground, and sacrifice all minor considerations, and work with us in this cause. I see no insuperable objections. minor considerations, and work with us in this cause. I see no insuperable objections. I desire this the more ardently because the character of the ministry suffers, in the estimation of many good men by the course they pursue, while the enemies of all righteousness take occasion to thrust a sword into the vitals of religion itself, through the clergy. Mr. Garrison, Sir, is not the principal offender in this matter; he is made answerable, as a public editor, for the conduct of others. But our brethren can easily take the sword out of the hand of these violent and prejudiced men.

In thich, and varied, and precious as is our knowledge to those who are destinated for the purpose of imparting one portion of our knowledge to those who are destination one portion o

And I trust they will soon do it effectually by some course of action. The cause would be greatly promoted by their co-operations. They wield a mighty power either for benefit or injury. They will carry with them the bone and sinew of piety in the churches, and when all good men at the north shall unite with those who are now laboring in the cause, they will form an invincible phalanx which will soon destroy "this monstrous offspring and curse of sin." But if these brethren "shall altogether hold their peace at this time," the work will not ecase; "enlargement and deliverance shall arise" to the slaves, "from other places," and their names will not be held in grateful remembrance, as the active friends of the oppressed. If, however, they are not yet prepared to take the course which I recommend, i. e. to come forward and join our organization, it would gladden my heart to know that they shall have adopted "the mode" which you consider proper, viz. "in the sanctuary and at the family altar, with tears of mingled commiseration for the slave and for the master and for their children, pour forth the united prayer of melting hearts for the removal of this sin."

And trust they will carry would be assented as baseless as the fabric of a vision? Turn for a somewhithen, to what the embassys of Christianity has done. It erects a superstructure on which the eye of benevoleace may gaze with delight; and which will be lasting as eternity. And what is this superstructure? It is the translation of the sacred Scripture: It is the translation of the sacred Scripture shall have adopted "the mode" which you consider proper, viz. "in the sanctuary and at the family altar, with tears of mingled commiseration for the slave and for the master and for the slave and for the master and for the master and for the removal of this sin." I am sure that this course is perfectly safe; if our abolition friends who profess to feel their dependance on God have not adopted this course, I hope they will lose no time in carrying your recommendation into practice. I fully agree in the suggestion that there is not prayer enough among the friends of the slave; perhaps a majority of abolitionists are not with the constant and with a degree of our prosent of the slave; perhaps a majority of abolitionists are not suggestion that missionary enprayer enough among the friends of the slave; perhaps a majority of abolitionists are not praying men; but even those who do pray, will with being an idle spectator of what missionary en-terprise is now effecting in our world. And I be-lieve all these are only the earnests, the preludes of the mighty and beneficial changes which the missionperhaps a majority of anomorphism perhaps a majority of the majority o the Lord of hosts. To him and not to us shall be all the glory. In view of what he has already done for the cause, we are ready, I trust, to pour forth our praises into the ear which heareth the cry of the prisoner, and who is ready to "give power to the faint," while laboring for their release. Animated by his declaration, "that the captive exile hastens to be loosed," we will continue our exertions "in season and out of season, always and every whose from the crudle to the graye," without

TWO PREACHERS.

In the London Congregational Magazine for August, 1838, is the following edifying narra-tive; part of the article entitled 'Reminiscence: of America.'

where from the cradle to the grave," without languor or remissness; and ever and anon as we pursue our labor, we will cheer each others

hearts with the language of the exulting prophet, "Lo, this is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salvation." But I ask you, my brother, if you really believe that such fervent

and habitual prayer as you recommend, is of-fered for the removal of slavery, by Christians at the north, clergymen and laymen? Is it

presented by "every minister in the sanctua-ry, and every patriarch at the family altar?" I wish not to be suspicious, but I confess I can-not believe that such is the fact, and I would

now respectfully inquire of such of my breth-ren as may condescend to read this letter, 'if such is their practice?' I seldom hear the

cause of the slave mentioned in the prayers of

the sanctuary at the meetings of clerical asso-ciations. I have never heard any but an abo-litionist, mention his condition, among those

who occasionally preach in my own pulpit. I

in reference to measures, if the course you re

commend was universally adopted. If we all, clergy and laity, prayed for the slave, we should *feel* more for him; we should be led to

inquire, with more anxiety about the best mode of action in his behalf. Matthew Henry says, "Praying will make men leave off sinning, or

course with him as we can; but still we must not by our kind and gentle terms lead him to believe that he can retain his relation to his slaves and not offend God. We must show

nim the guilt of holding men as chattels. We nust "beseech him by the mercies of God," to put away the evil of his doings, and learn

to do well; to seek judgment and deliver the oppressed." It is necessary sometimes to set the iniquity of men before their eyes in the strongest light, that they may give their atten-

tion to it. The cords by which God draws his children, are cords of love; but these cords of-ten cut to the quick before men will be drawn

by them. I do not plead for the harsh and vio-lent language in which some abolitionists clothe their addresses. I think it is better to

pillows to the arm holes " of slaveholders, that

Very respectfully yours, S. Osgood.

Miscellany.

loved brother (Mr. Reed, we believe,) where on

CHRISTIAN MISSIONS CONTRASTED WITH

SCIENTIFIC EXPEDITIONS.

Extract from Mr. Williams' Speech.

monstrous offspring and curse of sin.

one word in the close of the letter upon a position which you say, "The inning will make them leave off praying.

'I was amused with the account which ar Episcopal minister gave me of a visit of some days which he paid to one of his Baptist brethren. Towards the end of the week the Baptist preacher requested his visitor to preach for him on the following Sabbath, to which, free from all fetters, his brother at once agreed; but on the Sabbath morning he thought he could discover in the countenance of his friend and host that something was troubling him. His anxiety was soon relieved by his host informing him, that that day was a Sabbath which they were wont to commemorate the Saviour's dying love; and though he rejoiced to have it in his power to invite him to his pul pit, yet not considering him baptized, he could not invite him to join them in observing the ordinance of the Supper. 'O." said the Episcopalian, 'do not let that distress you, per-haps, you are not aware that, being an Episco-palian, I do not consider you ordained, and therefore could not receive the Supper at your do not suppose that the omission is intentional; but does it not show that there is not such an habitual feeling against the sin of slavery as you suppose. I hope our brethren will reflect upon this subject, if they are guilty of it. I should expect to see a different state of things in reference to measures, if the course you rehand.' Each was amused with the other's hand. Each was amused with the other's scruples! The Episcopalian preached, at the close of the sermon left the pulpit, and retired to a corner of the meetinghouse, while the members of the church proceeded to the observance of the Supper, which was administered by the pastor of the church, who considered it measured to the church of th ered it necessary to state the reasons of both ered it necessary to state the reasons of both ministers for the apparently singular conduct of the stranger, expressing his regret that there should be such divisions in the church. When they were seated at dinner, the subject was resumed, the Baptist enquiring, 'How is it that you will not allow me to be ordained?' To which the Episcopalian replied, 'How is it that you will not allow me to be ordained? that you will not allow me to be baptized? To which the Baptist answered, 'Well I see the one is just as bad as the other?'

BE HAPPY.

Yet not in studies above their years, or in irksome tasks, should children be employed.— The joyous freshness of their young natures should be preserved, while they learn the duties that fit them for this life, and the next. Wipe away their tears. Remember how hurtful are heavy rains to the tender blessom just opening on the day. Cherish their smiles. Let them learn to draw happiness from all surrounding objects; since there may be some rounding objects; since there may be some mixture of happiness, in every thing but sin. It was once said of a heautiful woman, that from her childhood she had ever spoke smiling, as if the heart poured joy upon the lips, and turned them into heauty.

May I be forgiven, for so repeatedly pressing on diothers, to wear the linearcents of

ing on mothers, to wear the lineaments of cheerfulness? "To be good and disagrecable, is high-treason against the royalty of virtue," said a correct moralist. How much it is to be deprecated, when piety the only fountain of true joy, fails making that joy visible to every eye! If happiness is melody to the soul, the concord of our feelings with the circumstances

GRATITUDE.

What American can read, without deep emotion, the following anecdate from Stephens Incidents of travelling in Greece, &c.:"

"At Kalamaki, while walking along the shore, a Greek who spoke the lingua France came from on board of one of little caques, and when he learned that I was an American, de-Extract from a Speech of Rev. J. Williams, Missionary to the South Sex Islands. scribed to me the scene that had taken place on Look at the spirit in which all our commercial, not to say colonizing expeditions originated. Take the spirit of commerce, and you will find selfishness charthat beach upon the arrival of provisions from America; when thousands of miserable beings who had fled from the blaze of their dwellings, acterising it. Rich as we are, did commerce ever fit acterising it. Rich as we are, did commerce ever fit-out an expedition for the purpose of imparting a por-tion of her riches to those who are poor, and misera-ble, and naked? She has invariably gone to enrich herself, by preying upon the persons, lands, and property of the tribes she visited. And then, with inimitable magnanimity and simplicity, she turns round and calls them savages! Savage as they are, they have never come to our country, to steal from us our wives and our children. It is we who have gone to them. Savages as they are, they have never and lived for months upon plants and roots gray-headed men, mothers with their infants at their breast, emaciated with hunger and almost frantic with despair, came down from their mountain retreats to receive the welcome relief. He might well remember the scene, for he had been one of that starving people; and he took me to his houe, and showed me his wife and four children, now nearly all grown, telling me that they had been rescued from gone to them. Savages as they are, they have never taken one inch of our country from as. It is we who have gone and taken theirs. And savages as they are, in accordance with what fell from the lips of our death by the generosity of my countrymen. I do not know why, but in those countries it did not seem unmanly for a bearded and whiskered man to weep; I felt any thing but contempt for him, when, with his heart overflowing and his Beloved brother (Mr. Reed, we believe,) where one Englishman, or white man, has been killed by them, many hundreds and thousands have been killed by us without any imaginable cause. What can we say to this magnanimous spirit of commerce? May the spirit of Christian missions soon teach you a more excellent way! eyes filled with tears, he told me, when I returned home, to say to my countrymen that I had seen and talked with a recipient of their bounty; and though the Greeks might never repay us, they could never forget what we had done for them. I remembered the excitement in our country in their behalf, in colleges and schools, from the grey-bearded Senator to the pratting school boy, and reflected that, perhaps, my mite, cast carelessly upon the waters, had saved from the extremity of misery this grateful family. I wished that the cold-blooded prudence which would have checked our hon-View, then, these various expeditions in their effects. Scientific expeditions have been fitted out; but rich, and varied, and precious as is our knowl-

GEMS FOR CHRISTIAN MINISTERS.

He who thinks to furnish himself out of plays and romances with language for the pulpit, shows himself much fitter to act a part in the revels, than for a cure of souls.—South.

The readiest way of finding access to a

man's heart, is to go into his house.

Follow not the practice of those who see wisdom only in learning.—Osborn.

The man that issues from frequent and long retirement, will ascend the pulpit as Aaron entered the tabernacle of the congregation, when the holy oil had been poured upon his head, and the fragance filled the place.—Jay.

It was a high eulogy, pronounced upon T. Gataker, B. D., as a minister, when it was said, that he was more ambitious of doing good to others than of exalting himself.

Avoid such stories, whose mention may suggest bad thoughts to the auditors, and use not light comparison to make thereof a grave ap plication, for fear lest the poison go further than the antidote.—Dr. T. Fuller.

Of the Rev. Edmund Trench, who died in

1689, it is observed, "His time was truly di-vided betwixt beholding the face of his Father in heaven, and ministering to the beirs of salvation on earth."-Life.

Fit words are better than fine; for fit words are always fine, but fine words are not always fit. - Venning.

O that I could spend all my time for God! In your visits to the houses of your flock depart not without putting in some word for God and religion.—Dr. Watts.

THE BIELE THE BEST BOOK IN AFFLICTION The BIELE THE BEST BOOK IN AFFLICTION.

When a believer is in a state of comfort and
prosperity, he can read other books besides the
Bible; but when he is in temptation or burdened with distress, he betakes himself to the Bible alone. He wants pure wine without any ble alone. He wants pure wine without a mixture of water. This shows the worth the Bible above all other books.—Serle.

ONE WORD OF ADVICE. - Don't forget to pay mall sums of money which you be mean sums so small that the lender would not like to ask for them. It is much more excusable to forget to pay a large sum, for that the lender will remember, and if not paid in sea-son, will remind you of, if he is a prompt busi-ness-like man. If your memory is not good, make a memorandum at the time; for it is much better to be at a little trouble about it, than to forget to pay borrowed money.

LETTERS TO MOTHERS, by Mrs. Sigourney. This volume, which is just from the press of Hudson & Skinner of this city, if we mistake not, is destined to be one of the most useful, as not, is destined to be one of the most useful, as it is one of the best written and most interesting productions of the accomplished author. It is a gift to mothers which they cannot fail to appreciate, and for which they will not be slow to be grateful. The following is a list of the subjects:—"Privileges of the mother—influence of children upon parents—infancy—first lessons—maternal love—habit—health—econsistently and the subject of the subject is a subject to the subject in the subject is a subject to the subject in the subject is a subject in the subj omy—early culture—domestic education—idiom of character—schools—reading and thinking— example—opinion of wealth—hospitality—respect to age—happiness—adversity—loss of children—sickness and decline—death." While these subjects are treated in a manner intelligide to readers of every class, the polished style —the classical allusions—and the rich senti-ments, will win its way to families of the high-est intelligence and refinement; and in many such circles it will diffuse a deep feeling of responsibility, and a strong regard to moral culivation. - Con. Observer.

COLUMBIAN COLLEGE.

The annual commencement of this institution was held on Wednesday, Oct. 4, in this city, and was dis-tinguished for the greatability with which the young gentlemen performed their parts.

The exercises were attended by the President, Secretary Woodbury, Attorney General Grundy, and secretary Woodbury, Attorney General Grundy, and numerous and enlightened auditory. All appeared o be highly gratified with the performances. The

ORDER OF EXERCISES. Prayer—by the President.
By candidates for the first degree in the Atts and Sciences
1. Passing the Rubicon, oration, by E. M. Charts, College Hill, D. C.
2. The Olive Branch, oration, by J. H. Fox, King

Illiam, Va 3. The "Old Dominion," oration, by J. C. Ham-

Buckingham, Va.
Superstation better than Apathy, oration, by T.
Bernoon, Fauquier, Va.
Inspired Truth, oration, by T. D. Hoover, Excitement, oration, by M. W.

6. Influence of Excitement, oration, by M. W. Leland, New York.
7. Ultimate Triumph of Republican Principles, oration, by R. M. Noxos, Edenton, N. C.
8. The Power of Individual Minds, oration, by R. Ollin, Jr. Georgetown, D. C.
9. The love of Fame, oration, by O. Porter, Recton Mass.

10. The Claims of Science, oration, by D. R. Rus-

Georgetown, D. C. Responsibility of Reviews, oration, by J. N. DLFIELD, Portsmouth, Va. ortsmouth, Va.

12. The Fraction Scholar, et al. on, by C. H. Shoot, Vashington, D. C.
13. Influence of Fortune in our estimate of chacter, oration, by T. W. Sydner, Richmond, Va.
14. Mother, oration, by H. H. Tucker, Philadel-

phia.

15. Pocahonias, a Poem, by A. J. Chaplin, Willington, Conn.

CONFERRING OF DEGREES—BENEDICTION.

The First Degree was conferred upon the graduating class, fifteen in number; the degree of A. M. in course upon F. G. Brown, Mass. W. V. H. Brown, M. D. and S. C. Smoot, M. D., D. C.; the honorary degree of A. M. upon the Rev. E. W. Dickinson, Mass.—Bashington Globe.

Wabash College Burned.—Wabash College, located at Crawfordsville, Ia. has sustained a heavy loss by fire in the destruction of one of its edifices, containing the library, philosophical apparatus, &c. &c. The fire occurred on the 22d ult., and the loss is estimated at §15,000.

FROM BERMUDA .- The New-York Evening Star gives extracts from Bermuda papers to Sept. 25 throng which are the following: We have been avored with Demarara papers to We have been awored with Demarara papers to 29th Aug., brought by the brig Belle. We are sorry to learn that notwithstanding the liberal wages of \$8 a month, with house, grounds, and medical attendance, the recently liberated apprentices, were not, generally speaking, at work. In Trinidad, Barbadees, and one or two other Islands from which we have recently received accounts, the same disinclination to labor prevails.

The great annular Eclipse of the Sun on Tuesday last, the 18th, was visible here in its magnificence. It commenced about 4, and lasted thi near 6 o'clock, P. M. The great orb of day was in a measure blotted out from the heavens, and his place supplied by a luminous ring of surpassing splendon

supplied by a luminous ring of surpassing splender and beauty.

BAPTISMS AMONG THE KARENS .- A correspond-Baptisms among the Karres.—A correspondent writes us under date of Sept. 26, as follows:—
"I have just received a letter from Bro. Bennett, dated Tavoy, March 9th, 1838, in which he says, I left home last January in company with Bro. Mason, and we made a tour through the Karen jungle from this place to Mergui. I had the pleasure of examining 45 candidates for baptism, and 43 of them were baptized. 48 new inquirers were added to the list, and 20 old ones remain good, who for various reasons preferred waiting another year for baptism."

MURDER IN BENNINGTON, VT. - A letter in the New York Commercial Advertiser, from North Bennington, Vt. states that on Tuesday evening the wife of Philemon Bates, of that place, was shot through the head by her husband's brother Archibald with a rifle. At the moment of this fiend-like murder Mrs. Bates was sitting with her infant in her arms, near a stand on which was a candle, the

light of which enabled the murderer to take deadly aim. The husband of Mrs. Bates had just left the room, being called out by his father, who desired to inform him that Archibald had been heard, that afternoon, to threaten her life. The murderer fled, but was pursued and overtaken. Powder and balls were found in his pockets, yet he denied the commission of the crime.

DISTRESSING ACCIDENT.-Mr. John Hildreth, of Phelps, N.Y. and formerly of New Hampsoire was shot by his son on the 2d inst., while standing before a glass shaving himself. His son came in the room with a rille in his hand, not knowing that it was loaded, when it accidently went off and mortally wounded Mr. H.

DEATH BY LIGHTNING.—The Raleigh, (N. C.) Star states that on the night of 30th ult. Mrs. Moss, wife of Mr. Rensen Moss, of that city, was killed by lightning. She was in bed with her husband and child, both of whom, by a remarkable providence, escaped unhurt.

STEAMBOAT ACT .- By the late act of Congress it is STEAMBOAT ACT...By the late act of Congress it is made the duty of the masters and owners of all seagoing steam vessels, to have suction hose and fire engines, and iron rods or chains instead of tiller ropes, under penalty of \$300. They are also required to carry longboats, or yawls, capable of containing forty persons, where the tonnage of the steamer does not exceed 200 tons, and where it shall exceed that tonnage, three longboats or yawls, under the same penalty.

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LABAN M. WHEATON, See'rg.
Norton, Sept. 28, 1838.

Sw.

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All persons interested are invited to attend.

Oct. 12. 2w. G. F. THAYER, For the Committee.

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ing to the plan of the Manual of Instruction of the Boston
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characters being sufficiently large to be seen across the
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THE SERAPH, No. 3 for October. It is expected that the next number will contain a new Anthem for Thanksgiving.

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